The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (✶,) and Mrs. HARRIET BEECHER STOWE, (H. B. S.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Special Contributors.

OBITUARY

OF MRS. ELIZA G. MAXWELL DOUGLAS, WIFE OF GEORGE DOUGLAS, ESQ.

THE announcement of the death of Mrs. Douglas in England, was a most painful surprise to many of *her friends*, who had indulged the hope of life being spared and health restored for yet greater usefulness. But He in whose hands our times are, and whose are all our ways, knew what was best. He had been choosing and refining her in his own costliest manner, in the crucible, till his own image was reflected; and under the hand of the engraver, till that name was plain upon the jewel which should be worn forever; and then he transferred it to its resplendent and eternal setting. We thought, after such a season of the refining and cutting processes, he would certainly have retained it on earth a while to shine in its celestial beauty to the glory of the Redeemer here, before it was translated to the skies. It is natural to reason thus, and sometimes God does seem to act on this principle; but sometimes again he calls away his children as soon as they are made his; and sometimes out of a long course of trial and of darkness they are invested instantly with eternal light and joy. Sometimes, when they seem just fitted for the most perfect and uninterrupted usefulness, they pass away from us as suddenly as the angel when he had kindled Manoah's sacrifice into a flame.

It is the Lord, who lends us all
Our health, our friends, our ease;
And of his bounties may recall
Whate'er part he please.

By nature as well as grace, Mrs. Douglas was so lovely, that she could not but be peculiarly endeared to all who knew her. She was as artless and confiding as a child, but along with such a beautiful and child-like simplicity of character, possessed likewise great firmness of purpose, and decision and energy of mind. In the affairs of life she asked what was right, and that course she would pursue. A strong native intellect had been matured in her, under diligent self-culture, and mind and heart had been disciplined in the school of affliction. She evinced consummate judgment in various most trying situations, together with great sweetness and gentleness of disposition, warm affection, and a sincere, humble, and devoted piety.

She had a lively sympathy for the poor and suffering, and generously, with no little self-denial, ministered to their wants. She was industrious, and always engaged in some useful work, generally for the benefit of others. She had an earnest desire for the promotion of spiritual religion, manifested among other efforts, in causing religious books to be published and distributed. She was a faithful *wife, a devoted* mother, a loving child and sister, a warm and sincere friend, and a humble, spiritual *Christian*. Her death was a fitting sequel to such a life as she had lived; for her last illness was attended with such manifestation of joy and love through the presence of her Savior, and the light of the knowledge of the glory of God in the face of Jesus Christ revealed to the heart, that the scene was a scene of rapture and triumph rather than of pain and gloom, although she had suffered greatly.

With an unclouded mind, in the near prospect of heaven, she was enabled to discourse with her friends in a strain of tenderness and spirituality, under the inspirations of a glowing love and a glorious hope, most affecting, most delightful and encouraging. It is the privilege of but few to hear such messages, conveyed as it were almost from the other side of the River of Death by one passing through it, to wondering and weeping friends. She had done with pain, and care, and suffering, and was favored with such foretastes of heaven, and such views of the love and glory of her Redeemer, as made the dying scene seem rather a trance of blessedness, even to the spectators, than a reality of death. Thus is the sting of death taken away by the grace of the Savior, and God, who gave us Christ for our redemption, freely gives us all things in Him.

O.

MISS MURRAY AND SLAVERY.

THE papers have been filled with extracts from Miss Murray's book upon America. Her views upon the subject of slavery have been cited, and it seems to be thought that she came to America with strong anti-slavery sentiments, which, upon a closer inspection of slavery as it really exists in the South, she changed, and became by the force of conviction, in favor of the institution.

This is a mistake. Miss Murray was just as much an apologist for slavery when she landed in America as when she left it. She would still have been an apologist for it, had its workings been ten times more cruel than they are. Her peculiar theory is such as to compel her to the conclusions which she has adopted.

It is a little difficult to express the exact notions which Miss Murray holds. It should be borne in mind that she is an enthusiast in natural science, that she has picked up some knowledge upon several branches of science, and that she has adopted a grand theory, for which she is searching in all observations, and the confirmation of which she fancies she sees in all the facts and phenomena of nature. Although her theory is that of *progressive development* in the animal kingdom, it is not the theory of the "Vestiges," nor of the books. As nearly as we could understand it from her lips, her theory asserts that all matter proceeded from a primary state, the very lowest, by consecutive developments, *the identity of the matter* being preserved to the last. Thus a particle of rock becomes soil, then goes on into a vegetable state, then becomes a low animal, thence, in gradual progression, passes through grades of merely animal existence, at last reaches the lower line of humanity, and becomes a man; and, then, still rising, it passes through the gradations of species from the lowest to the highest, and thence, upward, to whatever is next highest above man. Thus all the animal creation are traveling on, and will by and by become the human population of the globe, in remote ages. And each creation and each being must take the inconveniences and limitations of each stage of being, in the best manner that it can.

The moss of this age will be the flower of the next, the vine of the next yet, the animal by and by, then the man, and finally the civilized man. The most eminent men of our day were all once mere vegetables. We have all in the mysterious ages of our past existence been dogs, monkeys, savages. The presidents and judges, the statesmen and artists, need not hold their heads too lofty—they were all grass once, and moss, and mushroom. They have all crawled as worms, flown as insects, raced as quadrupeds, fought as savages.

Looking upon society in the light of this theory, Miss Murray would say of any section of men, Your case may seem hard to you, but you are journeying on, and in due time will get out of this development into the one next higher; do not fret; you will be better off by and by.

It may well be conceived that with such a theory of man, his origin and destiny, her notions upon questions of right and wrong of practical humanity, would be somewhat peculiar. And no one should read Miss Murray's opinions in respect to the conditions of society and life, without bearing in mind the stand-point from which she observes and reasons. ✶

SPECIAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

[*Concluded from page 8th.*]

IT was perfectly within the power of the Prudential Committee to send this Deputation to the missions. The power of that Committee, it will be found, is almost unlimited in that direction. But it should have been understood and made plain that the Deputation was a Deputation of the Prudential Committee, and not of the Board. I do not see that they have committed to this Deputation any authority or power which they had not a right to delegate.

There is another subject, and one more complicated by far; and that is *the relation of our missionary brethren to this Board, and to its executive officers*. The Prudential Committee, as our executive officers, employ these missionaries; they send them to their respective fields; they give them their outfit; they pay them their salaries. They are in the employment of the Committee on behalf of the Board, and like other employees, they must be under the direction of the employers. Yet there are limits to our authority. We stand as "commissioners" to receive and appropriate the contributions of the public to foreign missions; we stand between this public and the missionaries; they are our servants—in law, but I think they are not in *the Gospel*. [Laughter.] They are the invading force which the churches have sent out to explore and to annex new territories to the great union of the Church universal. Now, there is, of course, a large experience accumulating at the missionary house in Boston; there are documents and traditions which have been handed down there, through generations of the Prudential Committee—for we can count by generations now. And so in reference to the Secretaries; there are some things which they understand better than any one else; it is their business to understand those things. But the difficulty lies in drawing the line between the department in which the Committee and the Secretaries know best, and that in which the missionaries know best. Let me illustrate the distinction between these departments. If Mr. Marcy, acting as Secretary of War, should send to General Scott conducting a campaign in Mexico, certain dispatches overruling the opinions and decisions of General Scott, on a purely *military question*, the General would resign his commission and come home before he would submit to have his opinion controlled in a professional matter by a non-professional man. So our missionaries, in a question which properly pertains to their especial department of business, are wiser than the Secretaries. The missionary is wiser in his own department and the Secretary in his. It may be hoped that the course of these discussions and the report of the proposed committee may contribute to the drawing of this line.

It is the wisdom, the great wisdom of our organization, (and I say *ours*, not as arrogating anything to ourselves, any more than when we speak of the wisdom displayed in the construction of our physical frame,) consists in the self-governing power of each mission. Each mission, if I may be allowed the term, is a separate *municipality*. The Prudential Committee send a missionary to a certain mission; that mission appoints him to his station, and assigns to him this or that town or village. The proceeding is like that of a Methodist conference which distributes its members over its own field. The joint wisdom of the mission is greater than the wisdom of the individual missionaries. Each individual contributes his own views and suggestions, and the results of his own experience, to make up the aggregate wisdom of the mission. Hardly anything is more pleasant to me in all my recollections than my remembrance of the annual meeting of the Syrian mission which took place in Beirût when I was there; the expression of opinions; the friendly differences and collision of opinions; the devotional exercises; the difference of gifts; the deference of the brethren to each'other's judgment—all this was beautiful, instructive and impressive; and all of it was full of hope and confidence to my mind. I enjoy the meetings of ministers at home, meetings for advice and counsel; they are always pleasant, and I was reminded by this meeting at Beirût of the pleasantest of them. Now the wisdom of our whole organization depends on maintaining as much as possible the authority of these separate missions. There will be differences of opinion, sometimes, which must be referred to the committee at home. Here, for instance, is Brother Winslow, and other brethren old and experienced, whose judgment has been overruled on a great question of missionary policy.

I have long been an observer—so far as one separated by thousands of miles from India can be called an observer—of that system of conducting missionary operations which has been established and advocated by Dr. Duff, and I cannot say, on the whole, that I am a particular admirer of it. I was not present at the conference in New-York, which has been referred to, between Dr. Duff and other missionaries and friends of missions; but I have understood that, at that meeting, some one put the question to Dr. Duff about the number of hopeful conversions which had taken place in the schools; and that Dr. Duff, shrugging his shoulders, replied only that he was "*an intense believer in the doctrine of Predestination.*" Now, our missionaries have not pursued that plan; and when we ask them they do not appeal to their belief in Predestination to explain their want of success. I don't mean to say that there is no good in that system. Let Dr. Duff pursue it. Let the Free Church of Scotland pursue it. I believe that the regeneration of India is to be brought about, in part, by that means. Our missionaries, our brother Winslow, our brother Poor, have labored to convert India by the direct preaching of the Gospel. And here I am reminded that there is a new theory started in reference to this matter. We are told that "oral preaching" is apostolical, and that system to the exclusion of other means is to be pursued. I have not consulted a concordance in relation to the matter, but I think you will find that that phrase "*oral preaching*" is not in the Bible—either in the Old Testament or in the New. And that fact is a sufficient answer to the whole theory. That is an answer, a sufficient answer, to that theory which suspends the schools and abolishes the press. Was our beloved brother, the Senior Secretary, converted by the means of "*oral preaching*" merely? Our brother Winslow, did he become the devoted servant of God that he is through the instrumentality of "*oral preaching*" merely? That name—WINSLOW—that name, redolent of the Mayflower, is itself a proof that not by "*oral preaching*" alone is he what he is. For my part I don't wonder that Dr. Duff took to schools. How came Scotland to be so enlightened, so Presbyterian, so intensely and traditionally Calvinistic as she is? Was it by "oral preaching"? No! It was that Westminister catechism, studied by her children, taught in her schools, that made her what she is. Why, this idea of "*oral preaching*" in distinction from other means of evangelizing the world, and to the exclusion of others—I mean no disrespect, but it seems to me mere nonsense. [Laughter.]

In the course of this discussion yesterday, the name of President Wayland was mentioned as a representative of one side of the question. Now President Wayland—for whom I have a high respect, one of the foremost men in our country—has a theory whose first application is in this country; and I really think that it can be applied in this country a great deal better than in India. His theory is, notwithstanding I see what Dr. Cox is saying in his mind, (laughter) the theory of lay-preaching. Its object is to break down the division between the laity and the ministry. Are we not all brethren? the clergy and the laity, are they not all brethren? The theory we are considering is that it is the duty of all churches when they need a pastor, not to ask leave of Presbyteries or Associations whom they shall call, but to look for themselves,—to look at home, to look in their own church, and if they have a suitable man to take him and make him their minister. I remember to have heard that there was a church in New-York once in this condition, and which did this very thing. They looked among themselves and they found there a young lawyer who possessed natural gifts and the gifts of grace; they found that he could pray, and that when he was cornered he could exhort, and they took him and placed him as pastor over them; and that man is Dr. William R. Williams, one of the brightest ornaments of the Baptist churches. He, if I am rightly informed, never saw the inside of a Theological Seminary until after he was a pastor, when he may have gone to some seminary on a visiting committee or as a director. That is a good arrangement. It is a good system. That's my view of the case. I'm a radical. (Laughter.) But I say the system is a great deal better for this country than it is for India.

Rev. Dr. MCILVAINE rose to order. This discussion, he submitted, was out of order.

Dr. BACON replied that he only happened incidentally to make a profession of his faith, and was not intentionally out of order.

THE PRESIDENT thought that Dr. Bacon was in order. He was doing nothing but expressing his own views pleasantly and orderly.

Dr. BACON continued. We have a great many ministers at home whose vocation is not preaching. This idea that we must have nothing but formal "oral preaching," before it is carried out and applied to our missions, must be tried on at home. Let us try it. Here is our respected Senior Secretary whose time is occupied in the Missionary House in Boston. Why, sir, he can go from Pemberton Square, any day, to Ann street or to the wharves of that city and by blowing Orr's tin horn or by any such method, he could collect a large congregation of sailors and loafers, more intelligent and more susceptible to Christian truth, I doubt not, than a missionary could gather by similar means in any heathen city in the world. Now, I ask, what right has he to spend six days in the week writing letters in your Missionary House to our brethren in India? Why isn't he preaching? Now just here we apply our common sense to decide the matter. Why shouldn't we do so in the other case? I think that Paul was preaching the gospel when he wrote his Epistle to the Romans. And so, the missionary who teaches in a school, who prepares a book, a school-book, if you please, may be doing the work of preaching the gospel more effectively than by going about and discoursing to a hundred thousand people in the course of a year and perhaps never speaking to one of them twice. I say that this question should be decided abroad as it is decided at home by the light of the Scriptures and by our common sense.

As to most of these changes made by the Deputation, I agree with them, and I see no difficulty in the missionaries agreeing with them. I think that the Deputation did great good, especially in their proceedings in regard to the establishment of village congregations, and it was to arrange that matter, to inaugurate that system, if I judge aright, that the Deputation was sent. That was the principal thing in their programme. The question of the relation of the schools to the churches is simply a question of more or less. The question is simply, how many schools shall there be and what relation shall they sustain to these churches—to these local village congregations after they are formed.

Dr. POMROY thought that there was one point which ought to come out in this place. The number of pupils certainly connected with the schools of the American Board in India, is between seven and eight thousand.

Dr. ALLEN explained that the statement he had made had reference to the *English* schools of the Board only, and not to the vernacular schools.

Dr. BACON proceeded. These are all questions of detail,—questions of more or less. But there are some points which are not matters of detail. When you rise to the higher question in regard to the principles on which education should be conducted; when you come to the question, who shall be admitted to enjoy the benefits of the schools,—and questions of that nature,—these are points where the opinions of the missionaries should have very great weight. They are practical men; we are only theorists; they are constantly dealing with the case in the concrete. And here, I am free to say, that I think that the Deputation have gone farther than will appear to have been judicious, in their curtailment. The seminaries and schools have only been "suspended," we are told; but it sometimes happens that when a thing is suspended there is not much life left in him. (Laughter.)

I thought, sir, that there was nothing extravagant in the statement of our brother Poor, that his venerated father was taken away in mercy from an evil to come, which, if he had seen it, would have broken his heart. How long, sir, do you suppose that the venerable President Day would have survived, as he does still survive among us beloved and respected by all, if he had seen that the institution to which he had devoted his energies and his life, was about to come to such a crash? Our brother Anderson would not live a year if this great Missionary Board with which he has been so long connected, should meet with a similar destruction or "suspension!" (Sensation.)

I think it will be found that some of the apparent evils which have constrained the Deputation to this course in regard to the schools, will not, on examination justify it. A great many students graduate from Yale College, yearly, and from Amherst College, and Wabash and Western Reserve Colleges, who are not converted. But would you therefore say of our colleges that we will wipe them all out? A great many of those who are converted go into secular employments. Why, here is my excellent friend and classmate the chairman of the Prudential Committee, who is not preaching. Why is he spending his time in secular employments? And yet I do not think his education thrown away. You, Mr. President, can preach a great deal better than I can. (Laughter.) There are many men, more gifted than I, who are in secular employments. We should not be grieved at it. We should rejoice that there are converted, educated men to fill all the departments of life. Now if the acquisition of the English language enables a man to get a living, to get a situation under Government, that is no reason why he should not acquire it. I think that the great Ruler of the Universe makes no mistake when he gives to those that believe the promise of the life that now is and of that which is to come. I say that this is no reason why none should be admitted to the seminaries except those who are candidates for the ministry. The plan adopted by the Deputation is now to have the Seminaries for the use of preachers and teachers exclusively. Now, the glory and the strength of *our* ministry lies not in the fact that they were educated in seminaries exclusively for the ministry. It lies in the fact that they were trained in colleges and sat side by side on the same recitation benches with those in other professions and walks in life. The system which would shut up the students for the ministry in seminaries by themselves for fear they will learn too much, must be wrong. It is a very erroneous idea to suppose that they may be taught only a very little.

By the way, there is one thing more, in reference to the matter of organizing village churches. I doubt if distinct churches ought to be organized unless each church is capable of subsisting by itself. In some parts of New-England, some time ago, it used to be necessary for churches to be organized by the Legislature, and no church was formed unless it was capable of supporting itself. So I say now; no church ought to be constituted unless there are found in it fit men for deacons—for elders of the churches in the scriptural sense. (Laughter.) You must look in the church itself, and take the best men you can find to be pastors, and teachers, and rulers, till you can find better ones. Take the best material you can find if it will do at all; and if it will not do at all, then do not try to build. Take the best you can get.

When you are educating men for teachers that is another thing. I may take a man who can only read the Bible a little for a pastor, if I can't do better. I certainly think that we have insisted too strenuously and too stiffly for an educated ministry,—that we have been too apt to say that we will have none unless they are educated and can write their sermons. The Baptists and the Methodists did not rely on an educated ministry; and they have filled the land with their churches, and are now providing institutions which are to educate a ministry and supply these churches. But, I say, when you are educating men for ministers and teachers, do not, I implore you, do not, of all things in the world, put in a proviso that they must know *but a little*. Now the arrangements of the deputation in this respect look to me too much like organizing ignorance among the ministry into an institution. We scorn the idea of having a man for our minister who knows only English, and yet we are to say to these heathen, you shall have a man who knows only your vernacular. Now what have they got in their vernacular? Why, they have a translation of the Bible,—a poor translation, universally admitted to be such, without references,—one or two commentaries, a few school-books and religious books, and that is the end of it. The little English which you would teach them is less than the little Latin which our folks get by going through college. You have started them upon a little track; and what remains for them when they reach the end of it but to switch off on to the dangerous course of atheism or infidelity, and to slake their thirst in the poisonous streams of a stupid or polluted heathen literature? The English is more to them than the Greek and our knowledge of the Greek Testament is to us. It must be their sacred language; and it will be memorable in the future of India as that which came to them from the white Islands of the West. I say let us treat those brethren as well as we treat ourselves.

One great object of the deputation was to try to initiate the natives into the habit of self-support. The pauperizing influence of our missions is deadly, and it will last until the knife is employed to cut it away. I remember that at the meeting of this Board at Cincinnati, three years ago, I was told that the principal object of the meeting would be to wind up the affairs of the Board in connection with the missions at the Sandwich Islands, and to leave them to their own support. And I remember that I made the remark, at that time, that I remembered when Dr. Humphrey preached the sermon at the ordination of Bingham and Thurston, the first missionaries to the Sandwich Islands, and that now as I remembered the beginning, so also I saw the conclusion of that work. But I could not remember the beginning of the evangelization of the State of Ohio, and now, to this day, the Christianity of that State is not self-supporting. The same is true of other States of the Union,—States fertile and rich enough to be the garden of the world, that still continue to draw their support from the granite rock of New-England. That is the influence of our system of Home missions—a system as fundamental as that is. We must watch against this pauperizing influence, or it is inevitable. Wherever there is a table spread or a plate laid there will be somebody to eat. It is a great law of nature. It must be guarded against. We must crowd on our churches; we must impress on them the necessity, the imperious necessity of their making themselves self-supporting. I could not help thinking yesterday, when Brother Poor was speaking and wished to know whether the alumni of these schools and seminaries had been consulted in reference to their suspension,—I could not help asking myself what rights they had to be consulted. Have they purchased any rights there by paying for their own education?

Mr. POOR.—Most of them have paid for their own educations.

Dr. BACON.—I am glad to hear it. So much the better. I think those who have not paid for their own education—those who come as paupers to enjoy her privileges—have no rights in their Alma Mater. "Beggars must not be choosers." So far as there is a tendency against this I am glad of it. Everything which tends to bring the missions into a state of self-support is a great stride taken towards the conversion of the world.

I regret to have occupied so much time, Mr. President, but I wished to withdraw the attention of the Board from mere matters of detail to the great principles under discussion;—I wished to draw off the discussion from this and that minor questions,—as to whether brother this cohered with brother that, and so on. I know they cohere, for I know the character of our missionary brethren, and I know that they are good men.

CHANCELLOR WALWORTH thought that the point in which, according to the opinion of the brother who had just taken his seat the deputation were most wrong, was the point in which they were more right than in anything else. He would have books translated into the heathen languages instead of making the people learn English. Where would England, Scotland and Ireland be now if this system had been pursued in regard to them, and if the Bible had not been translated into English?

Dr. LYON, of Erie, paid a compliment to the character of the deputation. They had acted like faithful, courageous Christian men. They had gone further, in some instances, than he could have wished. But we should give them praise for what they have done in which we are all agreed—in the matter of establishing village churches. In one or two matters he thought they had made a mistake—honestly made a mistake. Who could say that he had not done so? He wished that this matter could be restored to the place it occupied in 1854, before the visit of the deputation. If that could be done it would harmonize the whole. He wished a paper, embodying these suggestions, could be brought in to-night, that the matter might be so settled, and the Board adjourn.

Dr. TODD hoped that the Committee would be instructed to bring in a resolution expressive of our confidence in the deputation and our gratitude for their safe return.

Dr. WORCESTER thought it very important that the Board should act on this subject before the session closes. He had been trying to consider how it could be done, and had prepared some resolutions which he would read.

The resolutions approved the general course of the Deputation and indorsed most of their proceedings; admitted that in regard to some of their proceedings there were differences of opinion, and recommended that the Batticotta Seminary be reëstablished as soon as possible.

Dr. TODD was willing to accept them.

Dr. HAWES thought they should pass through the hands of the Committee, and should express our gratitude for the safe return of the Deputation.

Dr. MCILVAINE would have them less strong in their indorsement of some principles in the report of the Deputation which had been almost universally called in question.

LINUS CHILD, Esq., doubted the expediency of this summary dismissal of the subject, and was for having the committee of thirteen recommended by the committee on the report of the deputation.

He gave way for a recess till seven o'clock.

Thursday Evening.

The Board met at 7 o'clock. Prayer by Rev. Dr. A D. SMITH. Rev. Dr. WALTER CLARK offered an amendment as a substitute for Dr. WORCESTER's resolutions, in a series slightly different from Dr. W.'s.

REMARKS OF HON. LINUS CHILD.

LINUS CHILD, Esq., having the floor, proceeded to say that he should prefer the amendment of Dr. CLARK to that of Dr. WORCESTER because it (Dr. CLARK's) contemplated a committee. He proceeded to give a short historical account of the whole matter under discussion. The nature of the authority conferred by the Prudential Committee on the Deputation could be found in their instructions, which were presented on page fifth of the Deputation report. The Deputation was authorized to visit the Indian missions, and to make certain changes in some cases where it would be detrimental to the interests of the mission to wait for the sanction of the Prudential Committee; afterwards their whole proceedings were to be subject to the Committee's revisal. Now, as a matter of fact, the Prudential Committee have not had the report of the Deputation under consideration at all. And now, by these resolutions we are called to act on it before the Prudential Committee have done so. The object of the Deputation was one of *inquiry*. I ask attention to this fact once more, by way of showing the importance of the Committee's acting before we do, and by way of answering the allegations which have been thrown out that the Deputation started with a matured plan and exercised an overshadowing influence on the missions in order to carry out that plan. Gentlemen will find no plan laid down. The visit was one of *inquiry;* it was to ascertain information which could not be acquired by correspondence. That was the power with which they went. The Batticotta Seminary was in existence when they left Ceylon. The changes in it had been made, it is true; but the Seminary was suspended after they left. The question was whether men were to be fitted in that Seminary for the service of the East India Company, or for the service of Jesus Christ in preaching the Gospel. If there has been an overshadowing influence exerted by the Deputation it was of a kind such as I never heard of before, which not only forces a man to your opinion, but which forces him also to make the strongest possible arguments in favor of your action. Now the resolutions presented by Dr. WORCESTER propose to change the whole of this action made by the missionaries themselves and to reöpen the Batticotta Seminary which they have just closed.

[Mr. CHILD took ground in support of the position that the mission had itself made these changes and that the Board by the adoption of these resolutions, was proposing to counteract their action.]

Mr. CHILD proceeded to condemn Dr. Worcester's resolutions as too ambiguous. Friends of Batticotta Seminary would go away and say that it was to be restored, and others would say that it was only partly restored. The matter would better be referred to a Committee, and the same Committee should seek to ascertain what was the feeling of the members of the Ceylon mission in regard to the whole matter. In the history of this Board, we have, I think, arrived at a time when we are to consider more thoroughly than we have done heretofore some principles which lie at the foundation of our operations and which are to guide us in the work of missions. I think there should be no hurry. People who contribute to our treasury will wait,—I know they will,—until we can come to a deliberate conclusion in this matter. I agree in part with the opinions expressed by Dr. Bacon this afternoon, but I think that if I had time I should disagree with him on some points. Can you compare Yale College, a well endowed, long established literary institution, with Batticotta Seminary supported by benevolent contributions?

I have for years, from my youth up, honored and loved this Board. I was taught to do so when a child. I have confidence in it and its officers. Must not the Committee and the Board both look over the ground before they go on, and see whither they are tending? All that I ask is that this matter shall be submitted to a large Committee and that this Committee shall examine the subject thoroughly, no matter if it takes them two years to do it. I would like to have the opinion, on this subject, of such a veteran missionary as Dr. Eli Smith, not to speak of others. This course is what the exigency of the missions requires. I hope that a Committee as recommended in the original resolutions will be adopted and that neither of the amendments will prevail.

At the request of Dr. BACON the original resolutions reported by the Committee were again read.

REMARKS OF DR. A. D. SMITH.

Dr. A. D. SMITH would occupy only a very short time; would occupy no time at all, but that there is one view of the case which ought to be and must be presented, before this Board rises. I still hold to the original resolutions of the Committee. I think that we are not now prepared for any specific action; I am not myself. I must read over again the report of the Deputation. I must examine the testimony. I am not prepared to vote even in regard to Batticotta Seminary. We are not prepared for a decision. Why should we come to a decision? Do you think to stop discussion? to lull to repose the stormy ocean which boils about you? Oh, no! you cannot do it. Discussion will go on. It will go on through the newspapers. You cannot stop it. Our proceedings will go abroad. Here are these gentlemen taking notes. I heard the scratch of a pen. What we say and do here will go abroad on the wings of the wind. And it is well that it should. I think with the last speaker that we have reached a point where we ought to stop and discuss thoroughly the principles by which we are to be governed. In the resolutions originally presented there are some points on which we are all agreed.

Dr. SMITH stated the points in which all would agree.

I cannot say that I altogether go with Dr. BACON about every one's being a minister. I think there is a class of men especially called to be ministers. The oral proclamation of the Gospel too; I think that is the first thing. Suppose a minister should say,—suppose ministers generally should say, that they will give up preaching and take to their pens,—what would be the effect? I believe the good that laymen do, is also done chiefly by means of oral preaching. You talk of the catechism and the good that has done for Scotland.

Mr. BACON.—Is the catechism oral?

Dr. SMITH.—Oh, if it were not for the oral proclamation of the catechism by the man of God standing erect in the pulpit, and the oral preaching of the catechism as it falls from the lips of a mother, Scotland would be like the dried, sere leaves of the forest. As it is now it is doubly blessed, preached by the teachers and by the mothers. We shan't disagree in this matter. No one supposes that a man never preaches unless he puts on a white cravat and stands up in a pulpit. Then again we are all agreed in reference to schools, and all admit that they must be employed as an important auxiliary.

But there are some points on which we disagree. We can't reason from our colleges here to our seminaries in India. Then too there is a difference about the powers of our Prudential Committee,—not as to how great an extent they can go to, but as to how far it is prudent for them to go.

There is one thing more to which I must call your attention before I sit down. That is the matter contained in the twelfth section (laughter) of the report of the deputation. That section relates to the relation of the missionaries to native pastors and churches. In that section, occurs the phrase "Consociation or Presbytery;"—the word "Consociation" put in, I suppose, to suit Brother Bacon, and "Presbytery" to please me and those with whom I am associated.

Dr. COX.—I wish Dr. Smith would not be so BACONIAN. (Laughter.)

Dr. SMITH.—It is in my mind and in the minds of those who stand in the same ecclesiastical connection with me, it is our conclusion that the matter touched on in that twelfth section has come to a head; that the organization referred to there is designed as a pattern and precedent for future organization. And we have asked ourselves whether it must be so; whether we are to have a Presbytery and Presbyterian missions in name only? Questions of this sort, I say, have arisen and will come up at our General Assembly. Now I am not sectarian. I don't wish a disturbance, I wish a course taken which will quiet this matter for the present, and if these four resolutions of the Committee be adopted, I shall wish to have a fifth appended to the series, by which it shall be ordered "that this committee shall inquire into the bearing of certain ecclesiastical changes announced in the twelfth section of the report of the deputation and shall report what action is necessary." Let me tell you that you can't wink this matter out of sight. It has got to come up. If I had not referred to it at this time, it might have come up in some more disagreeable way afterward. There are feelings on this subject which will have to be regarded. All I want is that at some time the matter shall be thoroughly considered, and that you shall "fix the thing," as the Yankees say, "so that it will stay fixed." (Sensation.)

REMARKS OF HON. W. J. HUBBARD.

Hon. W. J. HUBBARD had listened with much patience and with much satisfaction to most of this discussion. I have sometimes thought that we of the Prudential Committee were in danger of being exposed to the peril mentioned by our Savior. "Woe unto you when all men speak well of you." (Laughter.) My much-respected friend and classmate spoke of the necessity and value of ventilation; whether he meant it subjectively or objectively, I did not know. We do not shrink from investigation. We should like to have a Committee appointed, if necessary, to examine our proceedings from week to week. The questions have been asked here,—is the Prudential Committee the American Board?—is the Board merely an appendage of the Committee?—and others of like import, and the impression prevails that the position is a mere honorary one. I presume to say, sir, that there is not one member of that Prudential Committee who would not willingly pay four or five times the money which he contributes to the treasury of the Board, if he looked on the position merely as an honorary one, and not on his duty connected with it, if he could have the time which he now spends on that committee, for his own private interests. It is not a mere honorary position. It is one of severe labor and great responsibility.

I rise especially for the purpose of putting to rights some matters about which there exists an obvious misapprehension. I do not know how the idea originated that the changes made by the deputation in the missions were all planned and decided upon before they started; that the programme was marked off and the line chalked out which they were to pursue. The resolutions of instruction to the deputation were carefully considered and were purposely formed in general terms. As my friend and classmate who spoke this afternoon, asserted his right on a former occasion to be the interpreter of legal documents of the Choctaw nation, so do I now claim the right to interpret this document. And I say,—I have a right to say that no fixed plan of precedure was adopted.

The Rev. Mr. Poor who has thought it necessary to evince so much energy, and zeal, and ingenuity in this debate in the defense of his father, thinks that the letter of his father was introduced into the report of the deputation in order to prove that Dr. Poor was in favor of the changes which have been made by the deputation.

Mr. POOR.—I did not assert that it was introduced for that purpose, but that that was the impression which it would be likely to make.

Mr. HUBBARD.—The object of introducing the letter was simply to show the feelings of his father in regard to the visit of the deputation, and to prove that they were such as to make that visit a subject of gratulation and joy. And I ask whether, in view of the tone of that letter, the committee were not gratified in supposing that the deputation were to be received by the mission with open arms and heartfelt joy? I wish to call the attention of the Board to the circumstances in which the matter now stands. In the ordinary course of things this report would have been first acted upon by the Prudential Committee and subjected to their revisions. But, in view of the circumstances of the case it has been made to the Board directly, and so we of the committee have as yet had no opportunity to perform what would otherwise have been our duty. We have not yet revised the report. You do not know how far we may think best to alter it. There are some points, I am free to confess, in which I think the deputation have erred; and one of these points is the exclusion of the English language from the Batticotta Seminary. I certainly should think that in that respect they should revise their action. The deputation, it should be remembered, are not responsible for the suspension of that seminary. That has been done since they left Ceylon.

As to the matter which Dr. Smith has brought up. Some persons appear to think that there is on the part of the Prudential Committee, a strong tendency to put one denomination above another. Now I will only say that in the ten years for which I have been a member of the Prudential Committee, I do not know that in the examination of candidates for missionary fields, the question has been once put,—of what denomination are you? Sometimes we find, to our surprise that young men from the Union Theological Seminary have taken ordination from a Council; and that on the other hand young men from Andover of whom we should have expected the contrary, have taken ordination from a Presbytery. Sometimes there are cases when we can't help knowing the denomination of missionaries; as to the Arcot mission, for instance, we all know what that is; and we know also that the members of the Choctaw mission are chiefly Old-School Presbyterians. From the location of the Missionary House at Boston, it becomes necessary also for a majority of the members of the Prudential Committee to be Congregationalists. I myself am a Congregationalist; but I was born a Presbyterian and I may say that I was of the strictest sect of the Pharisees. In regard to the matter to which Dr. Smith has alluded, I am not aware that there was the least attempt or desire, one way or the other, at the Missionary House. I have always understood that it was left for the missionaries to do as they pleased in the matter. It is a thing never discussed at the Missionary House, whether there shall be a Consociation or a Presbytery among the missionaries.

Mr. HUBBARD in conclusion opposed the adoption of either Dr. Worcester's or Dr. Clark's resolutions.

The PRESIDENT urged the necessity of short speeches, and of disposing of the matter this evening, so as not to prolong the session.

Dr. PATTON would make a very short speech. He thought that we might reach a harmonious result in reference to one point, and then trust that we shall by and by have entire harmony in reference to the whole matter. If we have not light enough now to take a step forward, let us remain where we are until we have more light. He proposed to lay all other resolutions and suggestions on the table and to take up and pass the fourth of the series of resolutions reported by the Committee.

Dr. RIDDLE thought that this was the best thing we can do. He had had the privilege of meditating on Dr. Patton's proposition somewhat before it was presented, and the more he cogitated on it the more he approved it.

Dr. MCILVAINE was willing to assent to this plan under an explanation. The members of this corporate body have come here and discussed the matter, and have finally concluded not to take action upon it but to refer it to a committee, because they have not sufficiently considered it; forgetting that action has already been taken, and that it is allowed that these changes have been inaugurated and in part consummated, before consulting the supporters of the Board. It is not for them to charge us, to charge the supporters and friends of the Board, with wishing the matter hurried through. If there has been a want of consideration, it has been on their part, and it is the worst thing that can be said of them.

Judge WILLIAMS said the committee were very willing that the last resolution only should be adopted.

Mr. ELY, while yielding assent to the proposition of Dr. PATTON, moved that his minority report remain on the record.

Rev. Dr. HUMPHREY approved this mode of settlement.

Dr. WORCESTER would be satisfied with the committee of thirteen, and so withdrew his resolutions.

Dr. CHICKERING was happy to believe that the ship was on the right tack. He thought, however, that the resolutions should have a word of welcome to the deputation. This might not be necessary for our own feelings, but was due to them after the discussion which had taken place, to avoid any false impression on the minds of others.

The first of the resolutions adopted yesterday was reconsidered and laid on the table; all other documents were placed on the table, and the way so cleared for the vote on the fourth resolution.

Dr. POMROY was greatly gratified with the result of the discussion, and hoped that the committee would go into the matter thoroughly; that they would put themselves in communication with all the missionaries, both at home or abroad; that they would visit Boston and put their arms into the cart-loads of documents which had accumulated there; and that they would be prepared to report carefully on the whole subject.

Mr. HUBBARD wished it to be understood that the Prudential Committee had never hindered the formation of any Classis, Presbytery, or Association, on the part of the missionaries, or taken any action in reference to anything of the kind.

Dr. POMROY.—All the correspondence in reference to candidates for the mission service has to pass through my hands, and if it were asked, to-day, what denomination four-fifths of the missionaries belonged to, I could not tell.

Dr. BACON.—And I venture the assertion, sir, that the missionaries themselves, after they have been for five years in the service, cannot, for the life of them, say themselves what denomination they belong to. [Laughter.]

The following resolutions were then adopted unanimously, as a settlement of the whole matter:

"*Resolved*, That this Board devoutly acknowledge the good Providence of God in the circumstances of the present meeting; in the safe and prosperous return of our esteemed and respected brethren, Dr. Anderson and the Rev. A. C. Thompson, with the report of their labors; in the presence of

[REPORTED FOR "THE INDEPENDENT."]

SPECIAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Tuesday Evening.

A special meeting of the American Board commenced at Albany on Tuesday evening, March 4th, at seven o'clock, at Dr. PALMER's church.

The Board was called to order by the PRESIDENT. Prayer was offered by Rev. CHAUNCEY EDDY.

A suggestion was made that the evening be spent in devotional exercises, but it was superseded by a motion to proceed at once to the reading of the report of the Deputation.

Rev. Mr. PETTENGILL was appointed assistant secretary.

The reading of the report was commenced by Dr. ANDERSON, and continued by Dr. POMROY until nine o'clock, when, on motion of Chancellor WALWORTH, it was suspended and the Board adjourned till half past nine on Wednesday.

ABSTRACT OF THE REPORT OF THE DEPUTATION.

The Report, in view of the importance of its various topics, is made to the Board *directly*, not passing through the Prudential Committee, as is usual in similar cases. It opens with a thankful acknowledgment of the divine goodness, and states that the health of both members of the Deputation has remained unimpaired throughout the long journey.

The *Instructions* given to the Deputation by the Prudential Committee, dated Missionary House, Boston, July 28th, 1851, are reprinted in the report. They set forth that the Deputation shall seek to do for the missions what cannot be done through the medium of correspondence. A survey of the country, its people, their manners and institutions, is not the object, but conferences are directed to be held with the missionaries in regard to improvements in the mission work. It is made the duty of the Deputation every where to see how far the oral preaching of the Gospel is actually the leading object and work of the missions; and also, to ascertain to what extent in India the missions of the Board are prepared to rely on the oral preaching of the Gospel, and to dispense with the pioneering and preparatory influence of schools, and especially of schools in which the use of the English language is a prominent and characteristic feature.

The Deputation is instructed to examine into the propriety of establishing the large educational institutions in the Mahratta missions, in which the English language shall be taught—it being the opinion of the Committee that no school can properly be sustained by the funds of the Board, in which the vernacular language is not the grand medium of instruction. Also, to determine the proper place which schools ought to hold in the system of missionary efforts among the heathen. Also, to procure an answer, as far as possible, to the inquiry, whether, in general, missionary schools should not be restricted to converts and stated attendants on preaching, and their children.

Various other matters, such as the employment, education and salaries of native helpers, are to be investigated; and in addition to these specific directions, the Deputation is instructed to exercise a wide observation on all subjects which may be connected with the good of missions.

The instructions conclude with a prayer that the blessing of God may abide upon the Deputation and its labors.

Letters from Dr. Poor are next mentioned, and a brief chapter on *Intercourse with the Missions* follows that, from which we make an extract:

"We were together two hundred and twenty days, or more than seven months, among the India missions; and after Mr. Thompson's departure for home, his associate spent near a month at Calcutta, and two months in the Syrian and Armenian missions. On reaching a mission, our first business was to visit the several stations, that we might gain an accurate acquaintance with them by a free personal intercourse with our brethren.

"The number of stations thus visited was thirty-seven—twenty-eight in India, and nine in Western Asia. We had formal conferences, in special meetings, with the Mahratta, Madura, Ceylon, Madras, Arcot, and Syrian missions, and with such members of the Armenian mission as could assemble at Aintab and Constantinople. The aggregate number of our brethren present at these meetings was fifty-eight; the number of sessions one hundred and six, occupying the business hours of seventy-eight days; and the number of written reports discussed and adopted in these sessions, eighty-seven. Of these, thirty-three missionaries, fifty-nine days devoted to the general meetings, eighty-seven sessions, and sixty-two reports, stand connected with the India missions."

The *Proceedings in the Ceylon Mission* are next noticed. Mention is made of visits to the various stations, of a meeting of the graduates of Batticotta Seminary to give the Deputation a public welcome to the Province, of a general meeting of the missionaries at which the various subjects mentioned in the instructions were discussed for twenty days, and of the pleasant Christian fellowship between the missionaries and the Deputation.

A general view of the changes described in the Reports of the missions is presented. This section sets forth in brief the substance of the changes indicated in the special reports which the missionaries, settling in committees, presented to the Deputation at the close of the discussions. The effort of the Deputation in Ceylon was to induce the missionaries to carry the Gospel into the *village districts*. In this section of the Report the following paragraph occurs:

"The Ahmednuggur, Madura, and Ceylon missions were alike in their *beginning*. They were so in respect to *schools*. At the outset, schools for heathen children, taught by heathen masters, were a prominent feature in them all; though there was also much preaching. The number of pupils in the Mahratta missions rose at one time to two thousand; in the Madura, to four thousand; in the Ceylon, to six thousand; and there were select schools and boarding schools. But a period of decline always comes to such schools. This does not necessarily indicate a decline in the missions; it may result from progress. Other instrumentalities come into use. The heathen schoolmaster is a questionable agent for inculcating gospel truth, and it comes to pass that the money can be better employed than in his support. Our brethren in the Mahratta missions declared that they were unable to point to a single case of conversion among the ten thousand pupils, who had been thus instructed in their missions. Our brethren in Ceylon could recollect only about thirty conversions among the thirty thousand children, who had been in their common schools. Looking at the [illegible] missions, we were led to say in our letter to the Mahratta mission, "Schools, regarded as converting instrumentalities, have almost wholly disappointed us; regarded as *preparatory* means, they have not answered expectation; and as *auxiliaries*, they have been expensive."

The Report also says:

"*The Batticotta Seminary* had been shorn of the great religious strength it possessed in former times, and, under the force of circumstances beyond direct control, was operating mainly for the secular advantage of the native youth; and none were more earnest for changes in it than Mr. Hastings, its excellent Principal. Only eleven out of ninety-six pupils were members of the church; and many were looking forward mainly to government for employment, 'and seemed determined,' in the language of the mission, 'to have nothing to do with Christianity.' The introduction of pay-scholars was filling the institution more and more with the sons of rich men, or of men connected with the government, who were preparing for secular posts of honor or profit. The *Oodooville Female Boarding School*, under the care of Mr. and Mrs. Spaulding, assisted by Miss Agnew, has retained its excellencies as a religious institution."

The *Madras and Arcot Missions* were then visited. At Madras no extended discussions were held, except concerning the printing establishment, valued at $30,000, which, in the opinion of the Deputation, should be restricted to the demands of the native language. The Arcot mission, composed of three sons of Dr. Scudder, is in a flourishing condition, and the Report says of these missionaries:

"Born in India of missionary parents, and admitted at an early age to the spoken language of the people, they have a strong bias towards preaching as their especial vocation; though not to the neglect of vernacular schools and tours. We were much interested in their labors as preachers, and were happy to encourage them in this good work of the Lord."

The *English Language*, and its proper regard in missionary instruction, is considered. The report says: "It is a question to be settled by experience, and there has not yet been experience enough to harmonise the views even of missionaries." The missionaries of the Church Missionary Society had given up teaching the English language in their high school, before the arrival of the Deputation, and declared themselves decidedly opposed to the system of English studies, which had been pursued. The *Madura* mission decided, that the class of young men of promise and piety between the ages of fifteen and twenty-five, preparing for school masters, catechists, and eventually, in some cases, pastors, should be restricted to purely Tamil studies. The *Ceylon* mission declared it to be their opinion, that it was not expedient to continue the study of English in the Female Boarding School. They affirm their ability to show by many facts, "that efforts to evangelise a people through a foreign tongue, have not proved successful."

Caste and *Polygamy* are mentioned. While the Deputation sojourned in Ceylon, the following pledge was signed by about ninety of the leading members of the church:—"We, the undersigned, do solemnly pledge ourselves and affirm, that we will wholly renounce in ourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love, and that we will not object to eating any kind of food, on account of the caste of the person or persons by whom it was cooked or offered to us."

In regard to Polygamy, the Mahratta mission came to the following conclusion:

"When a legal divorce can be effected, it should always be required before an individual be admitted to the church. The only cases of real difficulty which present themselves to our minds are where a legal divorce cannot be effected. We believe, however, that it is not expedient to admit any one to the church, even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife, and that he will also, if necessary, support the wife thus put away so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, and hence a proper candidate for admission to the church."

The Madura mission lay down this principle:—"That as polygamy is contrary to the original design of the Deity in the institution of the marriage relation, and opposed to all the teachings of Christ, and as there is no positive evidence that the apostles ever admitted polygamists into the churches established by them, no polygamist, however well-fitted he may be in other respects, should be admitted to any of our churches, until he has entered into covenant with the church that he will henceforth be the husband of only one wife."

No polygamists have ever been received into the church in the Ceylon mission, nor, indeed, into those of any other of our India missions; and it was the expectation of the missions that none ever would be received. The brethren in Arcot say, "Polygamy has not existed, and will not be allowed to exist, in any of our churches."

In the concluding section of the report, a recapitulation of the whole documents (which occupies a pamphlet of 82 pages, including an appendix) is given.

Wednesday Morning.

A prayer meeting was held at half-past eight, at which Rev. Dr. PALMER presided.

Board called to order at half-past nine.

Prayer by Rev. Dr. HUMPHREY.

Dr. WORCESTER read the minutes of yesterday.

Dr. WORCESTER made an explanation in regard to the non-appearance of the report of the committee on the Tamil Mission, (of which Dr. RIDDLE was chairman,) in the official report of the meeting of the Board, at Utica. The report did not appear because it was not adopted by the Board. It was simply presented and laid on the table. Only the reports which were adopted were printed.

Dr. RIDDLE inquired whether the report appeared anywhere on the record of the proceedings of the Board?

Dr. WORCESTER replied that it did not, for the reason before stated.

Dr. ANDERSON proceeded with the report of the deputation. The reading was continued by Rev. A. C. THOMPSON.

At the suggestion of Chancellor WALWORTH, the Board united in prayer with Rev. Dr. WILLIAM ADAMS.

Hon. LINUS CHILD thought that the discussion of the question would be methodized and facilitated, if the report were referred to a committee to report at the opening of the afternoon session an order for discussion. He made a motion to that effect.

Rev. Dr. COX doubted the wisdom of appointing a committee at this time. We should confer in reference to the question with great freedom and love and order, before any committe ecould know what to say on the subject. He felt great confidence in the sentiment, that our differences are small in comparison with the grand object in which we all agree. It is a grand object, and we are under a grand Master, and one who is able to manage the whole of us.

Chancellor WALWORTH agreed with Dr. COX. He thought the subject should ultimately be referred to a committee, but not now. He hoped that when that committee should be appointed, the venerable Vice-President whom Providence had spared to us for so long a time would be placed at the head of it. But we have a Prudential Committee who have labored for the Board for years, and whose action we have been always satisfied with. During the sixteen years that I have been a corporate member of the Board, their action has met the almost unanimous approval of the Board. I think that no benevolent society in the world has done so much good with such small means as they have. Now the report of the deputation has been submitted directly to the Board instead of to the Prudential Committee. Yet I think the Board should not act on the matter before the Prudential Committee, but should send it back to them. To do otherwise would be establishing a bad precedent. I have my own opinion on the subjects at issue. I think it would be very well if the world could be taught to speak the English language. I am attached to that language; but I don't believe the world ever will be converted in the Anglo-Saxon language. The way must be to educate the missionaries in the vernacular of the people. It would take a century to teach the people of India the Anglo-Saxon language. You must educate them in their own language. You must translate into their language the scientific works necessary for them.

Hon. LINUS CHILD explained that his motion was simply for a committee to report a method for discussion.

Chancellor WALWORTH had misapprehended, and withdrew his opposition.

HARVEY ELY, Esq., with the most profound respect for and confidence in the chair, would yet suggest that all committees on the subject be chosen by ballot.

Mr. CHILD's motion was adopted and the following committee appointed by the chair, Mr. Ely's suggestion not being seconded:

Chief Justice Williams, Rev. Leonard Bacon, D.D., Hon. Linus Child, Chancellor Walworth, Harvey Ely, Esq., Rev. A. D. Smith, D.D., Rev. B. C. Taylor, D.D.

The Board took a recess till three o'clock.

Wednesday Afternoon.

The Board assembled at three o'clock.

The committee appointed in the morning reported the following resolutions for the purpose of bringing the subject before the Board.

"*Resolved*, That the governing object of the Missions of the Board among the heathen should be the salvation of the soul.

"*Resolved*, That the chief instrumentality to be used is the oral proclamation of Divine truth, by Missionaries and native pastors and teachers; but that other agencies, such as schools and the press, are legitimate and effective auxiliaries.

"*Resolved*, That the appropriate office of these agencies is to assist in the governing object; however, in the progress of events, they may be increased or diminished, or modified, as the providence of God may indicate.

"*Resolved*, That without intending to interfere with the action of the Prudential Committee in relation to any matter of business that may demand their attention, a Committee of thirteen be appointed, to whom shall be referred the report on the Tamil Mission, made at the last annual meeting of the Board, and the report of the deputation presented at this meeting, with full power to investigate all questions pertaining thereunto, and to make their report at the next annual meeting of the Board."

The question was put on the first two resolutions and they were passed, and the question was about to be put on the third and fourth when,

Rev. Dr. A. D. SMITH feared that the Board would very soon find themselves in a position which they had not anticipated. The committee in presenting the resolutions had not wished to preclude discussion, but had wished to have the general question fully considered. The Board by passing the resolutions thus hastily would find themselves involved in difficulty, and precluded from discussion before they knew it.

Chancellor WALWORTH called up Rev. Dr. RIDDLE, who was chairman of the committee to whom was referred the subject of the Tamil mission at Utica.

DR. RIDDLE'S REMARKS.

Dr. RIDDLE had not heard the first two resolutions read. He was somewhat taken aback at the report of the committee which had been presented. He had supposed that the object of that committee was to submit an order for proceedings and to control discussion. He had no objection to the resolutions. The third one proposed precisely the measures which he had the honor to recommend at Utica six months ago. At that time he had wished that the whole subject should be referred to a large committee with power to send for persons and papers, and to investigate the whole subject. He supposed that the subject of our assembling now was to discuss the principles involved in the report on the Tamil mission presented at Utica. That certainly was the object which brought him from his distant home. Now, we had all listened to a long and elaborate and very interesting report presented by the excellent Senior Secretary; and that report had been referred to a committee to propose an order for its discussion.

The object before the Board is a frank and fraternal discussion of this great educational question which is agitating and dividing, not this Board only, but the whole world. It is a question on which there is great difference of opinion; for example, where will you find a better man—there is not a better one—God never regenerated a better man, than the veteran missionary Dr. Duff. Now Dr. Duff says that the Educational System should be pursued in opposition to, or in preference to, the system of oral preaching; whereas Dr. Wayland, on the other hand, one of the most polished writers in our country, advocates the contrary system of oral preaching. He agrees almost precisely, I believe, with the opinions of our excellent friend the Senior Secretary. There is I say this diversity of opinion between these two, whom I may call, for the present, *representative men*. There is, I say, this great diversity, and I think it will be found that the one system—that of oral preaching, is advocated by men in central posts of observation and of distribution, too, the distribution of funds,—by theorists; whereas the practical men, the workers, those who have given their energies and their life's blood to the work, if I mistake not, will be found to entertain the preference for the educational system.

Now, it is not for me to express and insist on my opinion on this subject. I must bow with deference before hundreds of older and more experienced men. But, I say, here is this great diversity of opinion on this subject,—a great subject. I regard it as infinitely of more importance than anything which those men on the hill yonder, (pointing towards the state-house) are engaged upon,—whether the seventeenth section of the banking law shall be inserted or left out. I regard it as of immensely more importance than the question whether General Pierce or Millard Fillmore shall be the next president. The question is, which is the best way to obey the order of our Master, "Go ye into all the world and preach the Gospel to every creature." Now, our brothers of the deputation have gone out to these missions, and not only advised, recommended, and proposed, but have *inaugurated*,—I think no one will deny now that they have *inaugurated*—these changes. They have done this with the sanction of the Prudential Committee, under instructions from them, invested with plenipotentiary powers, and produced this revolution not in the Tamil mission exclusively, as it appears, but in all the others which they visited. I suppose that brethren will see that these changes have been inaugurated and are actually in progress, that the changes in all the missions are similar, and that *oral* preaching is the grand destructive system which characterizes them all. They were invested for this purpose, I repeat it, with plenipotentiary powers by the Committee. I find the instructions to the deputation, —*their* deputation not *ours*,—such instructions as justified them in carrying out this alteration, revolution, reconstruction, or as some may choose to call it, this "*progress*." Now, the question for us to meet and decide is whether there is vested in the Prudential Committee this power to inaugurate changes, be they greater or less, without the advice and sanction of the Board. Is the Prudential Committee the Board? Are they to do as they choose and then come before the Board and hear language which is like the echoes between speech, nothing but eulogistic? and then if we object to their proceedings, is it, indeed, a personal offense toward Dr. Anderson, or an evidence of unkindly feeling toward the Committee? That is the question. Have the Board given up their privilege of supervision and rectification?

Now, it should be remembered that the time when this deputation left was a little before the meeting of the Board at Hartford. The Board had no knowledge that these great changes were to be made. For myself I did not know that any such changes were contemplated till I saw by Dr. Anderson's report that they had been commenced. Now I suppose that the question for us at this time is whether, according to the dictum of Chancellor Walworth, we surrender all our powers to this Prudential Committee. We heard his remarks this morning, and they may be regarded as the Chancellor's deliverance in regard to the power of the Committee. I suppose that what we want is a full, frank, fraternal discussion of this whole subject.

CHANCELLOR WALWORTH.—I do not understand, sir, that the Prudential Committee is superior to the Board, but that it is appointed by the Board and they have given power to it. I supposed that it was expected that the Prudential Committee, without instructions, should institute such changes as they considered desirable and prudent in regard to the missions; that it was not contrary to their powers to send this deputation, and that it was in accordance with their custom in such cases. What I say is, that if we are not satisfied that they are wrong, we should leave the matter to them as having more knowledge, and therefore more wisdom, in regard to the matter.

Hon. LINUS CHILD would move, before he sat down, that the vote on the second resolution be reconsidered, in order that the matter might be brought before the Board.

The great question is whether more importance shall be attached to oral preaching or to the educational system. That question should be settled somehow, and then the changes made can be applied in accordance with the action of the Board.

The constitution of this Board consists in its act of corporation and in the by-laws defining the power of the Prudential Committee. If gentlemen will take the trouble to look at that by-law, they will find that the power of the Committee is as large as any which has ever been exercised. I did not propose to go into the discussion at this time. (Cries of "read it," "read it.")

Mr. CHILD read the extract from the by-laws, and pressed his motion for reconsideration. The vote was reconsidered.

Dr. M'ILVAINE had one word to suggest in reference to the general subject. This subject involves a question of importance which reaches down below the Board and its corporate members, to its honorary members and to the laity who support it. We have labored in our parishes for years, to make our people interested in the schools of the missions, and to make them feel that it was a vital duty which they owed to sustain them. Now it is a serious question, whether it is the policy of this Board to exact all the rights and exercise all the privileges of a close corporation; whether it is so that you are at liberty to start new measures like this without giving us or our people notice, and oblige us to tell them that we have all this time been wrong in our opinions, and that we have got to change them. It is in evidence that this matter was contemplated and perhaps matured before the meeting of the Board at Hartford. I say that it should have been communicated to the Board at Hartford, and that we should have had some monitions of it. Now, if we come here and vote on abstractions, and without inquiring whether the Board can go on in this way without consulting those who support them, I very much fear that the matter will come up elsewhere, and in other ways not favorable to the cause of missions. We should consider as one question whether these changes were sanctioned by the Board, and as another whether they command the confidence of the people. If this system is valid and you can make changes without consulting those who pay you money and support you, I fear there will be trouble.

Mr. ALLEN said that this was a close corporation. He knew it. He did not like it, but it was needless to discuss that matter now, and it was entirely foreign to the question at issue.

Rev. Dr. COX.—I am in favor, sir, of the free interchange of brotherly sentiments. I believe there are a great many brethren here who will feel better for having expressed their minds freely, and I hope, sir, that you will favor their deliverance. We have had a good deal of patience passively, and I hope that we may now have some actively. I feel that this report of the deputation, excellent as it is, is yet, *quasi*, at least, an *ex parte* document. I would be glad, sir, if I could summon here, not the ghosts only, but by some act of *habeas corpus*, the bodies of all our missionaries to tell us what they thought of this matter, before the Prudential Committee sent out the deputation. I am informed that there is present—I was about to say an *ancient* missionary brother (he is about my own age)—who has been absent a third of a century—Mr. Winslow. If he is here and has a voice, I would be glad to hear from him. He might tell us something which would have an excellent influence. (Mr. WINSLOW here made his appearance and advanced to the platform.) Dr. COX exclaimed—*Gaudeo te videre*. I have raised not a ghost but a man.

SPEECH OF REV. MR. WINSLOW.

Rev. Mr. WINSLOW said,—I can't say, sir, that I really have a voice; physically I have very little, for I have taken cold,—morally I have none before an assemblage like this. The Lord has been pleased to spare me on missionary ground for thirty-six years. I went out in 1819. It is said, I know, that old men are conservative, slow to adopt changes, not prepared for the go-ahead system of Young America. I have, however, some opinion in reference to the simple question before the Board, which may be of use to some who hear me. I desire to take and obey the commission of our Lord—"Go ye into all the world and preach the Gospel to every creature," but I would not restrict it to adults only, nor to oral preaching. I would do it by means of schools. I would have infant schools, Sabbath-schools, any schools, any method by which the Gospel can be preached. I would not have one system in antagonism with another. I would have them all. There are some places where oral preaching can't be done. A missionary in South Africa told me that he had traveled a hundred miles more than once without meeting more than one or two persons. What is to be done in South Africa? You can't make known the Gospel merely by going from place to place. You must gather the people together and teach them.

I have the highest respect for the deputation. For Dr. Anderson especially have I respect as the correspondent of the Indian missions for many years. I do not wish to say anything in opposition to the opinions of any one who has had better opportunities for judging than I have had. I confess that I am and have been one of the Educationists of Ceylon. If any blame attaches to the supporters of that system, I am willing to take it, in part at least. I think there is no reproach to the missionaries for adopting that system at the beginning. And now, if, after thirty years you come to a sudden stand in your operations and make sudden changes, among a people like the Hindoos, the evil will be very great. You must not change about like weather-cocks. It will not do.

I think that there was much in the schools at Jaffna—much even in the opinion of the deputation, which gave cause for gratulation. I believe that if Jaffna is much in advance of other stations, it is owing to education. And when I see that the educational changes have done this, when I see that it has made changes for the better, I ask why should we throw it away? I have heard it said that among the children seen in the streets we cannot tell who is a convert and who not. Be it so! The seed planted in the schools will nevertheless spring up afterward. Glory be to God, I know that it has been so in many cases. In the report presented by the deputation it was stated that the number of members of the schools who were converts was only *thirty*. I desire to supplement this statement in regard to Jaffna, by stating that it refers to the members who were converted while in the schools. Many were brought into the fold of Christ afterward. These conversions, too, it should be remembered, are not from the lower but from the middle classes; and thirty conversions is no small thing in India, though it may seem so in America. The conversion of a single one is a great thing.

In Jaffna, more than sixty of the schoolmasters have been hopefully converted. Is that nothing? You have not only the children to receive religious instructions into their tender minds. The schoolmasters are brought together into Bible classes. I do not say that it was not judicious to bring down the number of pupils in the female boarding school to thirty-five. But I think that I will be sustained by all the other missionaries when I say that I think the female school at Oodoowille has made a greater impression for good than any other instrumentality. I believe that in most cases, even in regard to the Batticotta seminary, the results would have been more gratifying if there had been more native teachers. Give us more. Let us be generous and God will be generous. Do not say we can't support these schools because they are too expensive. I believe that many contribute to the Board for the support of schools, who would not otherwise contribute anything. When you say you will save the funds expended on schools and let the same amount go for the support of evangelists, you must remember that perhaps you can't get the same amount of funds for any thing else. These funds are contributed to a considerable extent by the children in your Sabbath-schools. Look at the influence of the contributions on them. Does it not do them good? Undoubtedly, the only business of missionaries should be the salvation of souls, but when you hear the command, "go ye and preach the Gospel to every creature," do not limit it to adults. We shall be entirely safe to do what the Lord Jesus commands us. Don't set one system against another, and among a people like the Hindoos, don't bring about great and violent changes.

Of my own school I may say that it forms a most interesting congregation. I do not stand here to advocate the value of Sunday-schools. Do I need to? Is it not admitted? At Madura, [illegible] have been converted a dozen or more of the leading youth of the place. Suppose you send a man into the heathen country. You tell him, "Stay there; your business is to preach." Very well. He spends three years in preparing himself. What is there that he can do in that time? In many cases he will be discouraged. Now, I say, give him something to do, and something for his wife to do. Let them devote themselves to the schools and spend their time in laboring there. I have a great opinion of missionary wives and their influence; and I say, give them something to do beside taking care of their husbands. And, beside this, do not suppose that all missionaries are best suited for the same thing. Don't make any rule of this sort—a Procrustes' bed, on which they are stretched out if too short, and chopped off if too long. Don't make every man do the same thing. And let them manage their own details of business. Trust them to do that. If they are not worthy to do so, call them back; but *trust them*. If they feel that they can't be trusted to manage their own details of business, will so many laborers go into the field? Will they labor with so good a heart?

It is, of course, important that the Board should say what shall be done with the money contributed, and that they should lay down general principles for the government of missionary operations. But don't limit the missionaries in the detail nor burden their consciences by making them suppose they are doing wrong in following their own judgment in minor matters. It is the privilege of the Board in every way to attempt the conversion of the Hindoos and to get access to the native mind in every way. One way in which we can do this is by educating native teachers. It is necessary that such teachers should be educated. You can't give the natives a good translation of the Bible unless you do so. You must educate them in the English language and give them thus the key to all that wide range of English literature, by reading English books. You can't appreciate the value of English to them. It is a classical language. It is much more important to them than a knowledge of Latin and Greek is to our ministers here. The general knowledge of the English language is also essential. The native ideas are perverted and the native language is distorted. We cannot convey by the native language the essential ideas of the Christian faith. If we talk of heaven we use a word which conveys to the Hindoo his own idea of heaven. The word which we must use to speak of sin is a word which means *physical infirmity*. By that idea a cow may be a sinner. By the use of that word we can convey no more idea of sin than that a cow may be a sinner as well as a man. Now, I don't advocate the system which has been adopted by the Free Church, in all respects. But I say that any one who will go to Madras and see the two thousand boys and five hundred girls whom they have gathered in their schools, receiving instruction from the teachers, will say that *that* is shaking Madras and shaking heathenism to its center. As for me, I say that I could not have gone on preaching, as I have done, two sermons a day every Sunday, if it had not been that I had before me my educated class of students who could sympathize with, and feel for me, and express their sympathy in their pleasant faces. If it had not been for them, I should have gone on beating against heathenism as against a cotton bag, and I could not have had the strength and courage to do it.

Now, do you say that these changes were the action of the missions, when here were our excellent brethren of the deputation overshadowing us? The action of the missions? Give them time to reflect. Let them alone, and see if there is not a reaction. Talk of the expenses of the schools! This school did not cost the Board a penny. The only expense was my services a part of each day. I was engaged four hours every day at work on my dictionary, and I couldn't go into the country to preach. Why, then, should these heathen schools be given up? I would not say to these children, "Because you are heathen I reject you," but "because you were heathen I sought you out and gathered you into schools." It would be like saying to all the Roman Catholics and Jews in your Sabbath-schools here, that the schools were not for them. Wasn't the Gospel sent to the heathen? Why then should it not be preached to them?

Mr. WINSLOW was about leaving the platform, but stopped to reply to questions put by persons in the audience.

SETH TERRY, Esq.—Did you hear what was said in the report of the Deputation, about village churches?

Mr. WINSLOW.—I did. And I say all honor to the deputation for what they have done in that respect. We should do more in the villages. We should ordain native pastors there. It is a great principle which the deputation have established. But at the same time, one stereotyped plan can not be adopted which shall control all the missions.

Mr. TERRY.—Are the changes which were made in the village schools counterbalanced by the good resulting from the system of village churches?

Mr. WINSLOW.—That depends on the degree of success which will attend upon village churches, but which is not now attained. The changes in the schools were made, because the churches at home are too poor to send the needed funds and too stingy to send the needed missionaries.

Rev. H. M. COLTON.—It was stated this morning that if English was not taught in our schools, the young men would leave for the schools of the Free Church and others.

Mr. WINSLOW.—You may as well try to stop the blowing of the monsoon as to stop the teaching of the English language. They *will get it*. If they cannot get it with Christianity, they will get it with infidelity. If there were no English schools, it would be very wrong.

In reply to Dr. TODD.—There were missionaries who dissented from the deputation. But if they were overshadowed by the deputation, how could they have an opinion of their own? I should not dare to have an opinion in opposition to Dr. Anderson. [Great and prolonged laughter.]

MR. FAIRBANKS IN REPLY.

Mr. FAIRBANKS of the Bombay mission was the next speaker. He said the question for us to decide is, how, with a given amount of means in our hands, of strength in our bodies, of men at their posts, we can do the most good. Now, at the beginning of the mission it may have been necessary for us to pursue this or that course, which by and by may have become inexpedient. But we have heard this afternoon that in our missionary operations we must not make changes. Why, we do make changes continually. We must. We can't help it. We deprecate sudden changes, to be sure; yet if we do have to change, we ought also to do it as rapidly, and make the benefit of the change felt as soon as we can. It has happened once or twice in the history of our mission that we were obliged to "tack ship." Now, I say the question is, can we effect the most by devoting our energies to schools? It is of no use for us to fritter away our strength and our time here and there, by littles. We must find the best path and then go right on in it. Are we capable of accomplishing as much by schools as in other ways? It is said—give us the men and means, and we will accomplish more results. But you don't give them to us. You are too poor or too stingy. Now, what is to be done? We must use the means we have. We have tried the schools and we can't succeed so well with them. Now we come to the last "tack."

Of course, we are to make use of the converts from heathenism, as teachers—to instruct, to guide, to preach, —but we must not labor to train young men in the mere hope that they will become our helpers hereafter. We must have schools, to be sure, but they must be limited. We want them to train only those who are to be our helpers—not those who are to be our enemies. Now, in my opinion, the preaching of the Gospel—oral preaching, is the best way for us to expend our strength. If we thought there was a better way we would try it.

Now it is said that you can't convey Christian ideas to a Hindoo mind through the vernacular language. But the difficulty is not in the language. The difficulty is in the minds of the people. When their minds are capable of receiving the idea of *sin*, you can get that idea through the Mahratta language as well as any other.

I believe then if any missionary who goes into the field will let the schools alone and the press alone, and devote himself to the language, in one year he can acquire sufficient to enable him to preach; but, if he spends his time on other matters, it may be ten years before he will master it. The best way to make the missionaries effective is to throw them right into the work. The vast masses of the people can't seek the English language. It is only a few who wish to get employments and stations under the government who are eager for it.

The action of the missions on this subject was not taken under any pressure, but, as I believe, in the conviction of their own souls that it was right. We can't help teaching some. It is necessary. But shall we leave the great work of preaching the Gospel, and fritter away our time and lives on minor matters? Nay, verily!

Dr. BACON. How long have you been a missionary in India?

Mr. FAIRBANKS. I have been in India since 1847. I was there during the visit of the Deputation and for five months since.

To Dr. A. D. SMITH. There has been no reaction in the feelings of the mission, but continued and increased action in the same direction.

To Dr. TODD. I never felt any overshadowing influence from the deputation that was in any way improper. I don't know what others may have felt. There was one of the members of the mission who did not go in for the proposed changes. He steadily opposed them throughout. There was another member who was non-committal and who would take neither side. There were *nine* who approved the changes.

To SETH TERRY, Esq. The plan as finally agreed upon was adopted by the missionaries and the deputation in their united counsels. Suggestions were made from both parties. Those two members who did not agree in the changes were neither the youngest nor the oldest members of the mission. I do not know that it would be proper for me to give their names.

IN REPLY TO QUESTIONS BY VARIOUS GENTLEMEN.—The one who opposed these measures most strongly has had charge of educational institutions from time to time since he first went out. The vote on these changes was not taken by ballot, but by expression of opinion openly. There was entire freedom in the expression of opinions and great pains were taken to call out those expressions. There are no Jesuits that I know of near our missions. There are the Goa Catholics, but none who would be likely to take up the schools which have been abandoned. They have never been opposed to our operations.

Dr. A. D. SMITH.—Did the deputation represent to the mission that these changes must be made,—that they were called for by the opinion of the churches?

Mr. FAIRBANKS.—I am informed that that report was not even known to the deputation. I myself saw it for the first time since my return.

To Dr. SCOTT.—In the school at Bombay which was abandoned, there were a hundred and seventy-five young men. In going from village to village, I would meet with two or three congregations a-day—an average of a hundred every day,—to whom I was able by preaching, to convey some idea of Christian truth. I have found that in the Deccan especially, there is a very general idea of Christian truth prevalent. I have known, I may say, hundreds of cases in which conversion has followed this occasional preaching.

Dr. TODD.—How much conscience do you find in the individuals whom you meet in this way, to which you can appeal, and from which you gain a response?

Mr. FAIRBANKS.—I don't know, but I find as much conscience in them, as in a man who has been educated at the schools. That however is not our great difficulty. The difficulty is, that they do not realize their personal guilt, regarding sin as a calamity. In Bombay the principal part of the church came from the female boarding schools. It is not so in Ahmednuggur however. The church in Bombay numbers about twenty persons. That Ahmednuggur numbers a hundred and twenty.

On motion the Board took a recess till seven o'clock.

Wednesday Evening.

The evening session was opened with prayer by the Rev. M. L. P. THOMPSON, D.D., of Buffalo, N.Y.

The cross-questioning of missionaries, which was begun in the afternoon, was only the *shorter* catechism, and the *longer* was entered upon in the evening.

HORACE HOLDEN, Esq., desirous to convince the Board that the Prudential Committee had power to send out the Deputation, asked several questions of Dr. WORCESTER, of Salem, Mass., Recording Secretary, concerning his father, Dr. WORCESTER, a former secretary of the Board, in which it was shown that he was sent to the Choctaw Missions, as the Deputation were sent to India, by the command of the Prudential Committee alone, without consultation with the Board.

Dr. BACON rose to request Rev. Dr. ALLEN, lately of the Bombay Mission, to make known his views on the subjects under discussion.

Rev. MIRON WINSLOW, lately from India, desired, before Dr. ALLEN should begin, to make an explanation in reference to his remarks of the afternoon. In urging the importance of the English language, he did not mean to imply the necessity of teaching it to the *masses* of Hindoos, who can be reached only through the vernacular. He repeated, however, the importance of teaching various promising Hindoo scholars the English tongue, that they may assist in Christianizing the vernacular, and creating in it a Christian literature, which it does not now possess.

He said that, while he did not agree with the Deputation in the most prominent of the changes which they made, they had done a blessed work, in urging the extension of missionary operations into the *villages*. The neglect of the villages he regarded as the weak point in the missions of India.

Rev. Dr. MCLANE, Brooklyn, (E. D.,) N. Y., asked if the children now in the schools would be likely to fall into the power of the Jesuits, were the schools abandoned; to which Mr. WINSLOW replied that the results were very active, and would doubtless in such an event make an effort to reap the harvest of others' sowing.

Dr. MCLANE.—Are the Catholics exerting a strong influence over the Hindoo people by their educational institutions?

Rev. Mr. WINSLOW.—They are, to a great extent.

Rev. Mr. FAIRBANKS.—I am told that I should explain one thing which seems to have been misunderstood this afternoon—how the change of my views from the educational mode to the other, in the Bombay mission with which I was connected, came about. In regard to the high school established there, the change began while the Deputation were in India, and my conviction of its importance has increased ever since. The outward change in the mission, which resulted in the abandonment of the school, was immediately caused by the death of Rev. Mr. Hume, who, if he had lived, would doubtless have maintained the operation of the institution. I first submitted to the giving up of the school as a matter of necessity, and afterwards as a matter of conviction.

Dr. HAWES, (Hartford, Conn.) On what did you ground your conviction?

Rev. Mr. FAIRBANKS.—If we educate the young men it will only give them the opportunity of demanding higher salaries from us if they continue in our service; and as we have not money enough so to expend, we have the mortification of seeing them pass out of our hands, and we lose their labors.

DR. ALLEN IN REPLY TO INTERROGATORIES.

Dr. ALLEN now occupied the platform. He said that he had no formal or prepared statement to make, nor any special line of views to express, but that he would take pleasure in replying, as far as he might be able, to any inquiries from members of the Board. He remarked, as preliminary, that he went to India in the service of the A. B. C. F. M., in 1827, and did not return till 1853—making a sojourn of twenty-six years in that country. For the first five or six years he was in Bombay, and about as long in Ahmednuggur, engaged in interating. Leaving Ahmednuggur, he returned to his former labors at Bombay, where he remained until he left the country. During the twenty-six years, however, he had taken occasion to make journeys into all parts of India, and had traversed the country many times. He had not been engaged for any considerable time in *teaching*—his continual labor being *preaching*.

Dr. TODD, (Pittsfield, MASS.)—Are the changes contemplated in the Report, *radical* changes, or merely *modifications*? Also, are these changes, in your estimation, wise and judicious?

Dr. ALLEN.—They certainly are great changes, which answers the first question. In regard to the second, there may be good preachers raised up now and then among the natives, educated only in the vernacular tongue, with the scanty Christian material it now contains; but such cases must be rare. The European missionary societies have large educational establishments, in which English is taught, and taught solely through the mediums of *religious* books; and of the whole amount of missionary effort in India, *five-sixths* is sustained by European societies.

Dr. ASA D. SMITH, (New-York.)—How long has their educational plan been in operation?

Dr. ALLEN.—More attention has been given to it in late years than formerly. It began with the Free Church of Scotland, originating principally with Dr. Duff.

Dr. ASA D. SMITH.—What results have followed?

Dr. ALLEN.—The Free Church has thus raised up an effective native ministry.

Chancellor WALWORTH.—Do you think it is best to translate the necessary works into the vernacular, or have the students learn English?

Dr. ALLEN.—If the native language had only a tenth part of the material of instruction which our own contains, I

FROM OUR ENGLISH CORRESPONDENT.

PEACE AND YET WAR.—ENGLAND AND THE UNITED STATES.

ENGLAND, Feb. 15, 1856.

THERE are things which cannot be "as much as named" without evil results. Who can touch pitch without being defiled? How can the word WAR be named, as between England and the United States, without a tendency to produce itself? Only a few weeks since all England was startled by the suggested possibility of a conflict, but incredulity followed upon the surprise. Now, unhappily, the possibility is realized, the idea is familiar. More than this,—while the idea is received in a gloomy and sorrowful spirit, it is accompanied with the belief that *the United States will* [illegible] it so. Let this be accounted as an error, or as the result of imperfect knowledge, yet so the fact stands without dispute; and it should be named and recognized as greatly enhancing the danger of the hour. This statement is not made here as reflected from the public press, which, with an exception, has been significantly reserved and silent, but it expresses what is passing in private intercourse and in social circles.

As yet we have not the official correspondence, the presentation of which to parliament awaits the reply of the Washington government to the last dispatch of Lord Clarendon.

Considerable portions of the debate in the Senate, on the 24th of January, have been published, but without comment. Wholly apart from the question of right or wrong, to the English reader of good taste and correct feeling, Mr. Clayton's speech is not to say undignified and vulgarly vituperative, discreditable to the Senator, and derogatory to the Senate to whom it was addressed. If it were, as it appears to be, a prelude to a declaration of war, then, surely, the formal indictment of a nation, and the incrimination of its rulers, ought not to have been framed on the worst models of stump oratory. Is this vituperative mode of treating the subject, and the pervading anti-British sentiment of the Senator's speech,—it is this language and this spirit rather than the matters in dispute, which will certainly bring down the dreadful curse of war. The clearer the cause, the stronger the conviction of right, the less occasion for passionate and vituperative invective. The present writer will also use the freedom of saying, that the main argument on which Mr. Clayton justifies his unchastised language, appears to involve a transparent fallacy, and to be in the highest degree illogical and inconclusive. The Senator said that Mr. Chatfield, a British agent in Central America, had prepared a statement of facts, showing the nature of the connection which had existed since the middle of the seventeenth century between Great Britain and the Musquito nation." Mr. Chatfield might easily do this; and the history of the British settlements on the Honduras coast is curious and interesting. Despite the territorial jealousy of Spain, manifested in repeated attacks, the early settlers held their own; and Sir W. Godolphin's treaty with Spain, in 1670, in its seventh article, ensured the right of British occupancy. This Spain strove to shake off in the reign of the contemptible Charles II. After other struggles, in 1763 the Spanish government again by treaty gave formal permission of occupancy to the British colonists, but again attempted to annul it. After another struggle, in 1784 a commission from the crown of Spain was authorized "to make formal delivery to the British nation of *the lands allotted* for the cutting of logwood," etc., etc. Mr. Chatfield it seems cited these facts, or some of them, and said that in these treaties also is found the evidence of the hereditary monarchy of the Musquitoes; and further Mr. Clayton is reported as stating that Chatfield said, "The British agents have never repudiated and have constantly recognized" these treaties. Over against this, Mr. Clayton sets a subsequent statement, made by Lord Palmerston, that the treaties of 1783 and 1786 were put an end to by a state of war with Spain. And upon this we have the vituperation of Lord Palmerston, as if it were not possible that treaties *should have an* historical and even a practical value, though *they* were, by the operation of public law, formally *put an* end to. This appears to have been the exact state of the case in the present instance. Seeing how much has been said and written, within the last two years, of the happy abrogation, by the state of war, of the open and secret treaties by which Russia had bound Turkey hand and foot, it is almost too much to believe that any intelligent citizen, much less a Senator, could be ignorant of what is the public law in the matter. Again, Mr. Clayton cited as conclusive of the territorial question, the treaty of 1851, by which Spain made a most comprehensive cession to Nicaragua of "all the territories which belong to her from sea to sea." Spain has "*all*" from sea to sea belong to her; "argal," as Mr. Clayton and the grave-digger in Hamlet have it, cannot can belong to Great Britain. Doubtless the sovereigns of Spain are "Kings of Spain, of Castille, of Oregon, and of the Indies. And within living memory, old George III., according to the indisputable evidence of the coin of the realm, was "King of Great Britain, Ireland and *France*, and Defender of the Faith," beside! *And did not* Calais belong to England so late as Mary's reign; and did not the right divine James III. abdicate "France" as well as England; and is not Victor Emanuel of Sardinia at the present moment "King of Jerusalem," and could he not "recognize" by treaty the independence of King Solomon Rothschild, if he were to acquire the Holy City? And, as Mr. Clayton argued, "could any one look at the treaty and contend that King Rothschild had not the territorial rights which the Piedmontese king of Jerusalem had despite the occupancy of the Sultan's people? Would not any other be "a monstrous construction"—"despicable special pleading"—and "nothing less than disgraceful"?

Apropos of the Sultan let a few more words be suffered. Mr. Clayton adds to his catalogue of British sins a prospective one. The war with Russia is considered in a rapacious spirit, "having for its object the eventual control of the Bosphorus." Now, to meet Mr. Clayton's view, let it be assumed that the attempt to place Turkey in security, as a member of the European family of nations, will utterly fail; that the great plans of internal reform will not add to the energy of the Turkish empire and give a new vital force;—that the hopes of British and of American Christians, based on what has been done, and what may now be done under apparently great encouragements, will also be disappointed;—say that Turkey is doomed, and cannot hold the Bosphorus;—to whom, then, would Mr. Clayton give the control of the Bosphorus? In the interests of the world and humanity it is asked, to whom? Would he say, Perish Europe, let it wither under despotism, rather than liberal, constantly advancing, and, with all her faults, Christian England should control the Bosphorus? If Mr. Clayton means this, then, to speak plainly, it is as anti-human as it is blindly anti-British. If he does not mean this, then what does *he* mean by the gratuitous reference? Whatever faults or vices *may* pertain to the British character and government, and however deeply an Englishman may feel them, this is certain, injustice and oppression is abhorrent to the national character, and the tide of opinion and of a literature growing in power, sets against any abuse or wrong. Wherever the shadow of British power extends, beneath it surely and steadily extends righteousness, justice, and Christian civilization. This the Christian Englishman can say, humbly, hopefully, and thankfully. Now what is the Ideal of the power dominating in the United States? May it be taken as expressed in the last sentence of the inaugural address of a recently reëlected Governor of a sovereign State, thus?—

"It depends upon ourselves to preserve the rights of the South now, and *to extend the beneficent influences of African servitude to the Pacific.*"

Every intelligent Englishman will accept the philosophic estimate made by the Hon. W. H. Seward at the close of his speech on January 31. It is "in the order of nature" that the United States should become the center of an American system; and, without war or struggle, and at no distant period, control the American continents. But whether this will be a "beneficent influence" in the Satanic sense of the terms, or as otherwise understood, is a dark enigma.

Let it be repeated at this awful juncture, that it is not the matters in dispute, whether Enlistment or Interpretation, but the state of feeling and the language employed in the United States, which is rapidly pressing the two nations to the very edge of the precipice. If such language as has been referred to can be employed in the Senate, and be accounted fitting and appropriate to the occasion, and if in the House of Representatives a Mr. Boyce can "resolve" that Great Britian is "the common enemy"—the "stranger" for whom "the sword" is to be unsheathed,—then assuredly there will be "two swords," and wrath to the uttermost will come.

Ere this the address of the Evangelical Alliance, and a letter from the Congregational Union to the churches of the United States will be in the hands of American Christians. The letter was written Jan. 1, and expresses the great concern with which Christians "and the overwhelming majority of our fellow-countrymen have witnessed the springing up of anything approaching to a misunderstanding between the two governments." Neither the resolution of the Evangelical Alliance nor the letter of the Cong. Union were published in England till last week, when apprehensions were greatly increased. How much has been felt, and how the state of things is viewed even by men of strong pacific views and of decidedly American sympathies, may be inferred from an article in the last number of the *Christian Times*, from which some extracts are added:

. . . . "Hardly has England dared to entertain the assurance that a great war into which she has been dragged by the overweening arrogance of Russia, approaches an honorable and lasting termination, when our own brothers, men of our own bone and flesh, on the other side of the Atlantic, challenge us to a strife which we cannot decline without dishonor, and cannot accept without violence to the best and most sacred feelings of the national heart. The tone of the most recent dispatches from America is so imperious that war appears next to inevitable, and yet the English people cannot bring themselves to believe in it."

The dearest interests of humanity are involved in the struggle with Russia, but—

"War with America, on the other hand, is an internecine strife of civilized and Christian nations, and every success on either side must be at the cost of the dearest human interests, and to the Devil's gain. Against Russia we fight for righteousness; against America we could but fight for honor, imperiled by squabbles of petty interests, and capable of being more nobly vindicated by arbitration than by war. 'May God avert the calamity and spare the shame,' is the prayer of every right-minded Englishman, as he sees the elements of strife fermenting, and prepares himself to play his part manfully if the conflict is forced on him by the arrogance of his foes. There is not a touch of fear in the shrinking of England from this war, but something rather, if our friends in the New World will think of it, which gives terrible omen of earnestness *if they compel us to draw the sword.* There is something of the mother's mood in England at present; we cannot forget that we are the mother country, however the Americans may forget it."

The *Christian Times* expresses an opinion which the correspondent of *The Independent* has often ventured to utter respecting British sentiment, though with not strong faith that it would be believed:

"*Our good cousins in the New World hardly credit the joy and pride with which the career of America is watched in England*, and that Englishmen cannot shake off a personal interest both in her achievements and her defects. We believe that we but feebly express the universal sentiment of this country on the prospect of a war with our kinsmen; but let them thoroughly understand that just in proportion to our shame and indignation, *if we are dragged into this war*, will be our determination to see it fairly out if we once draw the sword. . . . Meanwhile, it becomes the pressing duty of all Christian people, on both sides of the Atlantic, to throw fresh fervor and energy into the prayer, 'GIVE PEACE IN OUR TIME, O LORD!'"

PRESENT FACTS.—ENGLAND IN ARMS.

The proceedings in the Houses of Parliament have been of no great interest. Some of the Lords are in a fever because a life-peer has been created, the new peer being a distinguished judge, Baron Parke, the object being to strengthen the judicial force of the House, as the highest court of the realm. Some of the Peers affect to believe that it is the edge of a revolutionary wedge. It is curious to observe that the son of the American colonist Copley, Lord Lyndhurst, leads the alarmists, that Henry Brougham, the erewhile tribune of the people, is with him, and also the Lord Chief Justice, who as a member for a popular constituency used to delight in being "plain John Campbell."

In the Commons immense war votes are passing without a whisper of opposition. Think of thirty million dollars "on account" of transport service. The force developing is unique and prodigious. The continental nations, (and perhaps the United States,) listening to the loud outcries and accusations touching the ruin of the British army in the Crimea, and who were willing to believe that England was imbecile and powerless, because poor old Lord Raglan and his incompetent staff lacked administrative power—the continental governments are now a little astounded at what has been done; and it is believed that our excellent ally, as well as Russia, is quite willing to do somewhat to prevent the exhibition of British power, which might be seen in another campaign. The army in the Crimea now is more than double the force of the best army ever commanded by Wellington in the Peninsular war; and that force could be doubled in three months. Rely on this as unexaggerated. The transport service is almost incredible. These facts by Sir Charles Wood, on moving the navy estimates:

"There had been sent from Europe to the Black Sea in the course of the year—he would state the numbers, for the convenience of members, in round figures—50,000 English troops, 5,000 of the military corps, and upwards of 5,000 of the foreign legion. 26,000 French soldiers were carried from Marseilles or Toulon, and 19,000 Sardinian troops from Genoa. There were, therefore, conveyed from England, France, and Italy to the Black Sea, 105,000 men. Further, the transports conveyed 5,000 of the militia from England to the Mediterranean, and 20,000 British troops from Malta or Corfu to the Black Sea. In the Black Sea they moved 5,000 French troops, 58,000 Turkish troops, and 22,000 of the Turkish Contingent; and in the same sea they moved 20,000 British troops, besides the 3,500 conveyed to Kinburn, making the total removed from the Mediterranean to the Black Sea, and in the Black Sea, 138,000. They further moved 46,600 troops coastwise, here or abroad; making the grand total of troops moved in the course of the year, 294,000 men. (Hear, hear.) He was happy to say, too, that with the single exception of the burning of the Kent, this service had been performed almost entirely without accident."

The following from the same speech reveals one fact, and is further very significant:

"It was quite true that Cronstadt had not been taken. The fact, however, was this: there had been an agreement between England and France *to furnish in equal shares a fleet for the Baltic.* Circumstances, however, had prevented our ally from dispatching the required number of ships, and hence, although this country had sent out its quantity of vessels, there had not assembled in the Baltic that number which the government had a right to expect. The government, however, thought it was right to provide the means for carrying on the service much more efficiently in the ensuing year. In furtherance of this object, when he (Sir C. Wood) took his seat at the board, he took the earliest means of providing a very large number of vessels of small calibre. The advantage of such vessels in shallow waters would be apparent to all. Should it be necessary, England would commence the campaign with 200 gun-boats of one class or another. Those already provided had answered almost beyond what was expected of them. One officer said that his boat could do anything short of speaking, and another could only characterize the graceful movements of his ship when under fire, by comparing them with the evolutions of a skillful skater. Floating batteries had not been sent out during the last year to the Baltic, but we had sent two to the Black Sea, with a view of testing their capacity. The knowledge which the Admiralty had thereby gained had enabled him to make various improvements in their construction. No one could be more anxious than himself that the blessings of peace should be restored, but if there was to be war, all must rejoice that measures had already been taken, and that they would be persevered in, in order to carry on that war with the greatest efficiency and vigor. *If unfortunately peace should not be made* 300 *British pennants would float in the Baltic*, 100 *in the Black Sea.* All know that victory was not always to the strong. God forbid it should be in an unrighteous cause. But in a war waged against the overwhelming power of Russia, to protect a feeble ally from her domineering grasp, he trusted that we might appeal to the Almighty Disposer of events to look with favor upon those exertions which it was our duty not to neglect, if we hoped that victory might attend upon our arms."

All the while no man has entered a British ship save as a volunteer. Not a whisper of conscription or pressgang. Making an estimate of the situation, the *Morning Post* enumerates:

"We have in front of the enemy an army more numerous and better appointed and supplied with all the *materiel* of war than was ever sent from England before. We have the Turkish Contingent at Kertch completely disciplined and ready to take the field, where we doubt not it will maintain the credit of the Ottoman name. We have, moreover, what we had not at the commencement of the war, an effective reserve upon the Bosphorus of fifteen or twenty thousand men, mostly consisting of German and Swiss troops, without enumerating the regiments which might, in case of need, be sent on from Corfu, Malta, and Gibraltar. Finally, we have our inexhaustible reserves at home, in the loyalty and spirit of the great body of the people."

But finances? Sinews of war? There really is no great strain. Precise facts not before me, but these are certain:—that though $100,000,000 have been borrowed to bribe the West India planter to let his captive go free, and though $50,000,000 have been borrowed to aid the victims of Irish priests and Irish landlords in time of famine, yet the annual charge of the debt is considerably less now than before these borrowings, and the pressure of taxation is farther lessened by its equalization, and by the larger number of contributors. English grumblings, and the incessant demands for reform, with the strong light thrown on all our dark places, tend to deceive other nations, to whom the idea of "the decadence of Great Britain" seems to be an acceptable idea.

LETTER FROM CONSTANTINOPLE.

WE extract the following from an interesting private letter just received from a young lady who was formerly in America, but is now residing in Constantinople.

"JAN. 24, 1856.

'And so you hear of murders, robberies, and other disturbances in this great city of ours.' Not far from right. Hardly a person goes unarmed, consequently stabbing is of frequent occurrence. The place itself presents a gay and diversified appearance; streets full of military, English, French, Sardinian and Turkish, and as there has recently been an ordinance to the effect that no one belonging to the army shall be seen without uniform, the result is very brilliant. We rather dread the withdrawal of the troops, as the Turks may retaliate for all the humiliations they have received from them—humiliations neither few nor small. Besides, many changes for the better have taken place, and many improvements introduced since the beginning of the war, and nobody desires the revival of the old religion. Hence it is with a mixture of gladness and sorrow we hear rumors of peace. Many think, in spite of these rumors, there will be warm fighting for months to come. During the siege of Kars our anxiety was great, for we were personally acquainted with Gen. Williams and his secretary and aide-de-camp, Churchill. The army, though put on short allowance, did not suffer as much as the people. Their privations were dreadful. Cattle and horses that had been buried for days were unearthed to satisfy the rage for food. Mothers forcing themselves into the presence of Gen. Williams threw their children at his feet, exclaiming, "Kill them or feed them! we have nothing for them." No wonder the brave commander wasted away under such crushing care and responsibility, and came forth at the surrender, a worn, pale man. He held out as long as was possible, hoping help would come to his aid. Vain hope. It was a burning shame that he was not supported. Dining with some English people the other day, said one of them to me, "Now that we have made peace with Russia, we will march an army into the States of America." "And you'll just march it out again," was my quick retort. "Not till we've given them a thrashing." "Ah!" said I, "you tried that once or twice before, and got so nicely thrashed yourselves I would advise you not to be in a hurry this time." How I do uphold America!'

ADVICE GIVEN.

[*To the Rev. Gentleman who has had a call to a large and influential church, with salary large and union perfect—on condition that he will not preach against Intemperance,—which it appears many of them are engaged in promoting.*]

DEAR SIR:—When a man takes the vows of God upon himself, he binds himself to oppose *all sins*, especially those which are most prominent. And should you from worldly policy *refuse* to comply with such conditions after having entered into them, you would not only prove yourself wiser in your own eyes than God, but you positively give strong evidence of hypocrisy in your professions of Christianity. And I would as soon listen to the harangues of a bigoted infidel as to any instruction from you as a Christian minister, providing I had knowledge of your *agreement* to keep silent upon one of the most prominent sins of the people. I am not one of the directors of the Tract Society as you no doubt have already discovered; but fearing that you would get wrong instruction from them, I have offered mine, in which I am quite confident ninety-nine out of a hundred of the Christian community in which I live would heartily concur;—to not accept the call.

ONE OF "THE SWEEPINGS OF THE SANCTUARY."

CALVARY CHURCH MISSIONS.

MORE than four years ago Rev. Dr. Francis L. Hawks, Rector of Calvary Church (Episcopal) of this city, at the close of a Thanksgiving sermon, proposed to his congregation a system of missionary visitation of the poor, and marked out, as a special and immediate field, a district of the city adjoining the church, extending from 20th to 25th streets, and from 4th avenue to the East River. He was empowered, by the benevolence of the congregation, to engage the services of two missionary assistants, who proceeded immediately to take a census of all persons within the district, who had been brought up in the Episcopal Church. These thus visited were mainly English, Irish, and Scotch—no Americans being among them; and the number found within a district so comparatively small was no less than 800. The effort was two-fold—to hunt out all persons who had been, or desired to be, in communion with the Episcopal church, and also to induce others, not connected with other denominations of Christians, with whom they preferred to associate, to attend chapel services, and to be brought under the influence of the Gospel. The children of destitute parents were sought out, and sent to day-schools during the week, and gathered for religious instruction on the Sabbath. A small frame building on 4th avenue was at first used for this purpose, but the increase of attendants soon rendered the room too small, and a more ample and convenient hall has since been provided in 20th street. The success of the mission, however, has been so great that another place of meeting in addition to this must soon be procured. The families on the list are regularly visited every five weeks, and in cases of sickness more frequently. Employment is sought to be procured for those who are out of work, and the ladies of the congregation assist the poor by a sewing-circle.

The results which have followed the opening of the mission chapel have been in the highest degree encouraging. Previous to a recent confirmation the number of regular communicants was about 100; in addition to which more than 40 others were lately confirmed, most of whom also immediately became communicants.

In addition to these benevolent operations, a school for German girls, in which they are taught to read the New Testament in English, is carried on by the same church. About 80 girls belong to this interesting institution, 6 of whom were confirmed with the above.

The fruits and the prospects of the labors in both fields are abundant and pleasing, and we are happy to learn that so excellent an example of mission-work is being followed by various other churches of the city.

Liberal Legacies.—The late Mr. Asa. Hopkins was born February 2d, 1779, in the town of Litchfield, Northfield Society, Ct., where he spent a very useful life. He died in New-Haven, after a short residence there, October 31st, 1838. He left the use of his property to his widow during her life, directing his executor, after her decease, which occurred December 1st, 1855, to pay certain small legacies to his surviving sisters, and to distribute the balance of his estate as follows:

To Northfield Congregational Society, $3000; to the Church of said society, $300; to his native school district, $600; to the Bible Society, $500; to the A. B. C. F. M., $250; to the American Tract Society of Boston, $250; to the Missionary Society of Connecticut, $250; the residue, amounting to about $7000, to the aforesaid Congregational Society of Northfield.

Literary Record.

Burritt.—"The Year-Book of the Nations, for 1856." By Elihu Burritt. 12mo, pp. 50. Published by D. Appleton & Co. A publication of remarkable importance, containing in this brief compass the principal statistics of all civilized nations, presented in a way to facilitate the most instructive comparisons. It presents—

1. A comparison of the moneys of all nations reduced to English. (It was prepared in London.)
2. Weights and Measures of different nations.
3. Populations of European and American countries at different periods, showing the comparative rapidity of their growth. During this century France has gained an increase of about 30 per cent., Great Britain 70 per cent., Russia 80 per cent., and the United States 335 per cent.
4. Annual incomes and expenditures of nations for five years in succession. The United States are fifth.
5. Expenditures of nations for war establishments, for debt, and for civil government.
6. Statistics of nations, as to their exports and imports, principal articles and consumption, tonnage, railways, bank capital, postage, libraries, etc.
7. More specific statistical tables of France, Great Britain and the United States.

A laborious and useful compilation.

MESSRS. LINDSAY & BLAKISTON, Philadelphia, have issued proposals for publishing, in twelve numbers, at 50 cents each, "The Protestant Theological and Ecclesiastical Encyclopedia; being a Condensed Translation of 'Herzog's Real Encyklopedia fur Protestantische Theologen Kirche', with additions from other sources." By Rev. J. H. A. Bomberger, D.D., Pastor of the First German Reformed Church, Philadelphia, assisted by distinguished Theologians of various denominations.

The same firm are also the publishers of "The Half-Yearly Abstract of the Medical Sciences; being a Practical Digest of the principal medical works, with Critical Notices," etc. Edited by W. H. Ranking, M.D., Physician to the Norfolk and Norwich Hospital, and C. B. Radcliffe, M.D., of the Royal College of Physicians, London. $2 per annum.

Also, by the same publishing house, "The American Journal of Dental Science," edited by C. A. Harris, M.D., and A. Snowden Piggot, M.D. Vol. 6. $5 per annum.

Cortez.—"The History of Hernando Cortez." By John S. C. Abbott. Harper & Brothers, publishers. 12mo, pp. 348, illustrated.

Davy.—"The Wonders of Science; or, the Young Humphrey Davy, the Cornish Apothecary's Boy, who taught himself Natural Science, and eventually became President of the Royal Society. Written for Boys, by Henry Mayhew, author of the "Peasant-Boy Philosopher." 12mo, pp. 452, illustrated. Same publishers.

Homer.—"The Iliad of Homer, literally translated, with Notes." By Theodore Aloysius Buckley, B.A., of Christ Church. 12mo, pp. 466. Same publishers.

Sea.—"The Ocean." By P. H. Gosse, author of "Introduction to Zoology," etc. From the last London edition. Published by Parry & M'Millan, successors to A. Hart, late Carey & Hart, Philadelphia. 12mo, pp. 378, with 52 illustrations.

THE QUARTERLIES.

The *Christian Examiner*, for March, has articles by Rev. J. W. Thompson, D.D., of Salem, W. R. Alger, G. E. Elles, and J. Very; and J. Willard and E. Wigglesworth, Esquires. The subjects treated of are Dr. Bushnell on the Trinity, Rabbinical Doctrine, Unitarianism and Orthodoxy, Brooks's History of Medford, and Prescott's Philip II.

The *American Journal of Education and College Review*, edited by Rev. Absalom Peters, D.D., and his associate, Hon. S. S. Randall, with corresponding editors in the several States, is henceforward to be a monthly work, at $3 a year in advance. N. A. Calkins, publisher, 348 Broadway, and Robinson and Richardson at Boston. The March number, No. 3, Vol. I, has articles by Dr. M'Elligott, of New-York, Prof. Perry, of Williams College, Miss E. P. Peabody, and several from the editors, with views of Astor Library, front and interior, and of two new and magnificent school-houses in this city; one in Ward 20, 28th street, near 6th Avenue, and the other in Rivington street, near Ridge.

MONTHLIES.

The "Knickerbocker" is as sprightly as ever, but seems running to an excess of slang phrases, and barbarisms often falsely charged upon "Down-East." We venture to affirm that what commonly passes for the Yankee vernacular is heard less frequently in New-England than out of it.

"Putnam's" is more refined in the matter of language, and its wit is more frequently of a quality to be best recognized by a smile rather than by a horse-laugh. The March number is above the average of current months, and shows that the work is alive and healthy, and sure to improve.

"The Crayon, an American Journal of Art," is now issued as a monthly magazine, 4to, pp. 32, with a handsome cover, published by F. W. Christern, 783 Broadway.

"Harper's," for March, has a sketch, with several beautiful illustrations, of the charming scenes on "Blue Juniata." Next, an article, the first of a series, on Commodore Perry's doings in Japan, with a portrait of the old Commodore, and numerous illustrations. The "Story of the Whale" is also handsomely illustrated. We cannot pretend to table the entire contents.

"The Schoolfellow," for Boys and Girls, is a beautiful magazine, published by Dix & Edwards, 321 Broadway, at $1 a year, and well worth the money, in any family of intelligent children.

PAMPHLETS.

Congressional Speeches.—We are already in the receipt of a considerable installment of the yearly issue of Congressional speeches. As this year brings the Presidential election, we may expect a very large supply, and from the depth of excitement already developed, they will probably be characterized by an unusual degree of earnestness and ability. We accord the highest commendations to most of those with which we have been favored thus far. Most of them are sold, at cheap rates, by L. Clephane, Washington.

1. Speech of Hon. J. R. Giddings, of Ohio, delivered Dec. 18, 1855, on the "Organization of the House"—including his catechism for candidates. pp. 8.
2. Speech of Hon. John P. Hale, in the Senate, on the President's Message. pp. 8.
3. Speech of Hon. Henry Wilson, in the Senate, Feb. 18, 1856, on the State of Affairs in Kansas. A noble effort of courage and political sagacity, carrying the war into Italy in a manner worthy of Napoleon. Kansas hails him as her champion.
4. Speech of Hon. William H. Seward, on the Central American Question. pp. 15.
5. Proceedings and Debate of the House of Representatives, on the election of Speaker, Jan. 14, 1856. The catechising of the candidates. pp. 15.
6. Speech of Hon. Henry Wilson, on the Abrogation of the Bulwer treaty, as a means of harmony with Great Britain.
7. Letter of Hon. Edward Wade, of Ohio, and the debate thereon in the House, Jan. 28, 1856.
8. Rev. Moncure D. Conway's discourse in the Unitarian Church at Washington, Jan. 25, 1856, on "The True Path, or the Duties of the North and South," although not exactly a speech in Congress, is deserving of a place in the list as a most effective sermon to Congress. pp. 8.

Minnesota.—A memorial has been introduced into the Minnesota Legislature, desiring Congress to divide that territory on the line of 45 deg. 10 min., from the St. Croix to the Missouri River.

Religious Intelligence.

Dedication.—A new and beautiful church edifice has been erected by the First Congregational society of Augusta, Kalamazoo Co., Mich.; and on Feb. 8th, was dedicated to the worship of Almighty God. The church and society have struggled hard, and, through the blessing of God and the aid afforded from the Building Fund, have succeeded in realizing this their hope. The dedication service was unusually impressive, since which a few evening services have been held. There is now a deep religious interest, and some souls are indulging a hope in Christ. Thus the Lord has accepted our offering and taken possession of His temple. This church recently called Rev. E. Taylor, of Lansingburgh, N. Y., to become their pastor, and on Thursday, Feb. 21st, a council called for the purpose proceeded, after a satisfactory examination, to the installation services, as follows:—Introductory services by Rev. O. P. Hoyt; sermon, Rev. H. D. Kitchel; installing prayer, Rev. E. Andrus; hand of fellowship, Rev. S. Higgins; concluding prayer, Rev. A. C. Tuttle. The church are happy and unanimous in their pastor, and God is already blessing them with an outpouring of His spirit.

E. ANDRUS,
Scribe of Council.

Ordination.—Mr. D. H. Gould, a licentiate of Middlesex South Association, Mass., was ordained to the work of an Evangelist on the 27th ult., by an Ecclesiastical Council convened at the edifice of the Second Congregational Church in Crown Point, N. Y. Invocation and reading the Scriptures, by Rev. J. A. Woodhull, of Wadham's Mills; Sermon, by Rev. J. T. Willett, of Essex; Ordaining Prayer, by Rev. S. A. Barnard, of Willsborough; Charge, by Rev. J. Bradshaw, of Crown Point; Right-hand of Fellowship, by Rev. C. C. Stevens, of Crown Point; Benediction, by Rev. D. H. Gould, of Ticonderoga. Mr. Gould has been laboring at Ticonderoga for a few months, it is said, with great acceptance. J. A. W.

Ceylon.—The English Baptist missionaries in Ceylon, in connection with Mr. Underhill, who visited them under appointment of the Home Board, have decided upon several measures of the first importance; to leave the management of each church entirely in its own hands, with self-elected officers; that native pastors be supported by the churches to which they minister; that the instruction to candidates in the ministry be in the vernacular tongue; and that all teachers employed in the day-schools, shall possess genuine piety. Mr. Underhill seems to have been more fortunate than either our own deputation or that of the American Board, in securing perfect harmony of opinion on the part of the missionaries. He says:

"I have great reason for gratitude to God, that my mission here has been so kindly received, and its object so fully appreciated. I have not the slightest ground for an exception to this remark. The missionaries, the native pastors, the members of their churches, the congregation in the Pettah, and the missionaries of other bodies, have all concurred heartily in the views I have expressed, and the suggestions I have made. Difficulties are of course to be anticipated in working them out; but there is no difference of opinion as to the principles of action to be employed as guides for the future."—*Bapt. Mag.*

Interesting Tokens in Massachusetts.—A Massachusetts correspondent of the *Protestant Churchman* writes as follows respecting the signs of religious interest in the churches of that diocese:

"More and more I am persuaded that God's blessed Spirit is brooding over this portion of the Redeemer's Church. There is an earnestness in preaching, and an intenseness of labor that auspicates the happiest results. Clergy and people are 'proving God,' and therefore we believe that he will open the windows of heavens, etc. Christians 'speak more often one to another' on the great themes of grace and salvation, and demand of the clergy that with great boldness they shall preach the Word. Whether the crisis makes the men, or the men the crisis, I shall not trouble myself to determine. Enough that there is concurrence. The glow pervades nearly all parts of the diocese, and an action so healthy will, with the Divine blessing, avail us to the eradication of all, and they are very few, the blemishes that now mar our beauty of holiness. Blessed are the bended knee and the murmuring lip for any church. I would give more for the prayers of a few mothers in Israel and waiting Simeons, than for all the machinery the cunning man can invent and the energy of man put in motion while the world shall last. And when our clergy shall wield the sword of the Spirit, which is the Word of God, as bravely as David slung his smooth stones of the brook, Giant Wordliness will find his greaves of brass and his helmet of brass a very inadequate defence against the weaponry of the soldiers of Christ. God give the grace of valor, and the triumph will come, and his own shall be the glory."

Revivals.—Last year most of the 400 hopeful conversions to Christ at our Home Missionary stations took place in connection with some twenty revivals of religion, reported by our missionaries. Thus far this year they have reported but few decided revivals. We have, however, been cheered with some that have occurred in Kentucky. A few are being enjoyed in the North-West, and other instances exist of attention and solemnity under the preached word.—*Am. Mis.*

Day of Fasting.—Governor Minor, of Connecticut, has issued his proclamation, appointing Friday the 21st of March, to be observed throughout the State, as a day of fasting, humiliation and prayer.

Gurney.—The Rev. John H. Gurney has been dismissed from the Third Congregational Church, of St. Johnsbury, Vt., and has accepted a unanimous call from the Congregational Church and Society of New-Braintree, Mass.

Dr. Bushnell.—This eminent preacher and beloved pastor of our city sailed this week from New-York City for California, where he will remain for several months for the benefit of his health. He is now much better than he was a year since and hopes that a temporary residence in the dry climate of the Pacific State will complete the cure and restore him to the active duties of the ministry. The prayers of many accompany him. *Hartford Herald.*

Revival at South Royalston, Mass.—In the autumn of 1854, there began to be manifested a feeling of deep interest on the subject of religion among the impenitent, which, in a few weeks became quite general, and soon some began to express a hope of pardon through Christ. The work continued unabated, although no extra means were employed through the winter, spring, and summer of 1855. The church has had no settled pastor for more than eighteen months. The preaching has been mostly by a stated supply, (Rev Charles Kendall,) who has been with the people but little save on the Sabbath; and yet the result of the faithful presentation of the doctrines of the gospel, accompanied by the prayers and efforts of the church, have been most cheering to all who love Zion.

The weekly prayer-meeting has increased many fold, both in interest and numbers, backsliders have been reclaimed, and the faithful greatly quickened; fifty have united with that church on profession of their faith, a few have joined other communions, and some have not as yet united with any church. The work has embraced many heads of families, among whom are some of the most active business men in the place. Some twenty-five members of the choir have united with the church within the past year—and are prepared to make melody in the heart, as well as with the voice. This work shows that the Lord is ready to bless his truth and the efforts of his people, even if they have no settled pastor, and that he is as ready to do it in the busy hours of spring and the hurry of summer, as in the leisure of autumn and winter. At every season of the year, it is all of *free grace.—Congregationalist.*

Wright.—Rev. E. S. Wright, of Acworth, N. H., is compelled to ask a dismission from his people on account of the health of his family, which requires a removal to some locality in the New-England or the Middle States farther South. He is now supplying the pulpit of the 2nd Presbyterian church in Newark, N. J., in the absence of the Pastor, Dr. J. Few Smith, who is expected soon to resume his labors. Correspondents can address Mr. Wright at Orange, N. J., where he at present resides.

Demission of the Ministry.—The O. S. Presbytery of Albany, recently adopted a novel procedure in passing a resolution permitting S. H. Thatcher, a member of that body, demit the gospel ministry, and to constitute him a member of Dr. Hawley's church.

The Work in Rochester.—The First and Second Baptist churches, of this city, have invited Rev. C. G. Finney to extend his labors as an Evangelist, to them; and accordingly they will doubtless be included in the arrangements made for the coming week. In regard to the work of the Lord among us, we will only say at present, that it is still deepening as well as spreading, and it is not too much to ask that he would extend this gracious outpouring of his Spirit to other cities and villages, and hamlets throughout the land.—*Roch. Evan.*

Rochester.—Rev. Jonathan Edwards the Pastor elect of Plymouth Church has arrived safely among us with his family. Both by his introductory sermon, preached last Sabbath, and by his hearty and cordial personal address he has already found a place in the hearts of his people. We sincerely congratulate *them* on the settlement of one who so well meets their wants and wishes, and *him* on the Providential assignment of so promising a field of usefulness.—*Rochester Evan.*

New-York.—*Second Sunday in Lent.*—On the morning of this day, the Right Reverend the Provisional Bishop of the diocese visited Calvary Church, in this city, and administered the Apostolic Rite of Confirmation to seventy candidates. There were present, besides the Bishop, the rector and his three assistants. After Morning Prayer, the rector, the Rev. Dr. Hawks, ascended the pulpit, and delivered an impressive discourse from the words of the Gospel according to St. John, 11: 28, 29: "The Master is come and he calleth for thee. As soon as she heard that, she arose quickly, and came unto him."—*Church Journal.*

Carnal Weapons Relinquished.—An English officer, after some thirty years' service in India, has engaged in the missionary work. He might have returned to his native land, with a pension and a fortune; but he has become a lay assistant of the Church Missionary Society, his post being Peshawur, a distant frontier station.

Donation Doubled.—The congregation in Orwell, Vermont, are accustomed to give fifty dollars a year to the Board. In December last, the usual effort was made, with the usual result. But it was felt, in view of the statements received from the Missionary House, that something more should be done. The pastor preached "a good sermon," therefore, and the fifty dollars became a hundred. Are there not many congregations, which might double their offerings to foreign missions? Is there any serious obstacle to raising the annual receipts of the Board to half a million of dollars.—*Jour. of Missions.*

Wiswell.—The Presbytery of North River has dissolved the pastoral relation between Rev. Geo. F. Wiswell, and the Second Presbyterian church of Peekskill, and dismissed him to the Presbytery of Wilmington, he having accepted a call from the Central Presbyterian Church in the city of Wilmington.

Cape Palmas.—At Cape Palmas, there has been a growing interest among the people for the past eighteen months. The congregations at the native Chapel are generally numerous and attentive. A few months since a night-school was opened, which has been attended by large numbers of young men and children—many of whom have made remarkable progress in their studies. Among the people generally an unusual interest has been awakened on the subject of education. The leading men of the community—among whom is *Gi Pam*, the acting king of the Cape Palmas towns—have renounced *gree-grees*. This will pave the way for the rapid progress of the Gospel among them. *Gi Pam's* influence against the *gree-gree* system is greatly enhanced by the fact that he was formerly *the leader of the devil*-doctors in this vicinity.

On shipboard.—On board the ship Cæsar, before Cronstadt, there were, last year, three only that professed Christ, but now there are between sixty and a hundred; more than half of these can rejoice in the pardoning love of Christ, and have the witness of the Spirit—results attributable to the labors of Nelson, Ryding, Lindalius, and other sailor missionaries.

Auburn Seminary.—A letter from Rev. Dr. Hall of Auburn, to a friend in this city, contains encouraging information from this school of the prophets. He says: "We have 20 students here; a very choice body of young men. I never knew students work more industriously, or with more enthusiasm. It is the common remark of the Auburn people that there never was a more promising set of students here. We are greatly encouraged in the Seminary. Should as many enter the next two years, the number will be about as large as in the best days of the Seminary. About one-half our students support themselves on their own resources. To the others we are able to allow $2 a week from Seminary fun

THE INDEPENDENT.

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The Independent.

NEW-YORK, MARCH 13, 1856.

Our Last Number.—We printed for last week's edition a larger number of papers than ever before. After mailing however, we found ourselves short, and ordered a quarter ream extra. On Monday morning we had not a dozen copies on hand, and had received a large number of new subscribers, who requested us to be "sure and send last week's number!" Those therefore, who did not receive it, will please understand that it was out of our power to accommodate them. We calculate for two hundred new subscribers every week, notwithstanding which, we are sometimes short of papers.

THE MEETING AT ALBANY.

WE commend to the special attention of our readers some suggestive aspects of the late meeting of the Foreign Missionary Board. The result we cannot doubt will be a firmer feeling of confidence in the structure and in the administration of that great institution so long endeared to the churches. At present we refrain from the remarks which we may offer hereafter on that great question of missionary policy which was the occasion of the meeting.

1. It is made clear by the fact of this meeting, and by the proceedings and results, that the responsibility of the executive and directing officers to the Board, is a reality and not a mere theory. The Board is not a mere appendage to the Committee. Neither the Secretaries, nor the Prudential Committee, nor both together, can control or foretell the action of the Board.

2. The reported proceedings and debates will show—what was manifest to every person in attendance on the meeting—that the Board and its constituency have full confidence in the fidelity and discretion of the Prudential Committee on the one hand and equal confidence on the other hand in the experienced wisdom and tried devotedness of their missionaries. Much of the special interest of the occasion arose from the feeling, widely diffused, that some serious misunderstanding had arisen between the Committee and the elder missionaries, especially in India, concerning the changes effected by the Deputation, and that in making those changes the judgment of the missionaries had been overruled. It was this feeling in part which brought together so large an assembly of corporate and honorary members at so inclement a season, and which stimulated so close an attention to the matter in hand through so many consecutive sessions. From first to last, the affection, respect and confidence of the churches toward their foreign missionaries, was strikingly manifest. At the same time, the Committee must have felt that their laborious and self-denying services are not unappreciated by the Christian public. We think that the result of the meeting and of the Committee to whom the further investigation of the matter is referred, will be to increase the confidence both of the missionaries and of the public in the organization of the Board.

3. This meeting is an illustration of the true policy in cases of difference or of suspicion. Had the Prudential Committee, or the Secretaries, shown any unwillingness to have their doings thoroughly examined—had they stood upon their dignity, or attempted to stifle complaint and evade discussion—inquiry would have been a painful process, and discussion would have ended in explosion. The true policy in all such cases, is the policy of frankness, explicitness, confidence. In former instances, the Board has profited by such a policy, and it has never owed anything to the policy of reserve, of management, of concealment and suppression.

4. But there is another aspect of the meeting, and one which to our view is far more suggestive. We have never been more impressed than at that meeting, with the progress of the missionary enterprise, and the depth and tenacity of its hold on the churches. Here is a work of spontaneous Christian beneficence—a work of voluntary contribution and association—which encircles the globe with its stations. An emergency in the progress of this work, gives rise to difference of opinion. Hundreds of men, some venerable with age and public honors, others under the full pressure of urgent occupations, come together from their distant homes, and spend days in earnest examination and discussion. There is the utmost freedom of speech; but there is no exasperation, no unkindness; and the meeting is at last dissolved with mutual gratulations, and with unfeigned thanks to God for the harmonious result. This is not a manifestation of sectarian zeal; the work which calls it forth is not a work of sectarian propagandism. These men, and the thousands whom they may be regarded as representing, are bound together, not by sectarian or ecclesiastical bonds, but only by their common interest in Christ and in the extension of his saving work. For the sake of Christ and his work—for the sake of their common cause—they love and honor each other. This great enterprise of evangelism, which has its conflicts, its trophies, and its conquests, in the remotest regions of the globe, is the special bond of their union; and their interest in it holds them together and brings a stronger sympathy out of dissension itself.

A FRIEND in Brooklyn sends us four dollars and fifty cents for a poor subscriber in Kansas who was obliged to stop his paper on account of the Border difficulties.

THE SUNDAY SCHOOL.

THE Sunday-school, as connected with any Christian congregation, is sometimes overlooked and sometimes overrated. It has its especial advantages and opportunities, and it has also its peculiar deficiencies. We propose to speak of both of these; but in this article, of the advantages only, that if possible we may incite some to a more diligent use of this means of good.

The first of these advantages clearly is, that the Sunday-school aims for the most part to affect the Young; those whose minds are comparatively open to impression, and among whose yielding and plastic thoughts the firm and skilful hand may establish principles that shall be permanent in their influence.

The period of childhood and youth is, by the unanimous consent of men, the appropriate time for receiving instruction; partly, because the mind is then less occupied than afterwards, and is free from the cares that harass middle age; partly, because nature herself seems to have prescribed and provided for its employment in this way, through the physical feebleness and the incapacity for much exertion by which it is characterized; but also, and principally, because the mind is then fresh, susceptible, and receptive; its sensibility to impression has not been worn-upon and exhausted; its forces adapt themselves easily to any strong impulse, and the impressions which are made on it are vital and durable. The man doubts; but the child believes. The man holds a teacher at bay, by the silent energy of his strong, personal self-reliance: but the bosom of the child is meekly bared before instruction. The man often takes what he takes by mere stress of logic, as an article of assent. The child takes the truth more readily and more intimately; he believes it more fully, and practises it more earnestly. If we would make one a truly accomplished and admirable Artist, therefore, in any of the departments of the expression of thought, we must begin in his youth. If we would train him to the habits of exactness, punctuality and honesty, to the methods of thought, to the whole system of observation and persistent endeavor, by which is formed the successful Merchant, we must begin in childhood. And so if we would train him to the true elevation and beauty of the Christian spirit, to the clear and high knowledge of religious truth, to the experience of all that which is noblest in the believer, we must, as a usual thing, begin in childhood. We shall find the mind then more open to our influence. We shall find it responding more freely and warmly to the discoveries of the Truth. And the likelihood will be greater of its permanent benefit. In this respect, therefore, the Sabbath-school has obviously a signal and great excellence.

It is another advantage, also, connected with it, that it provides for the instruction of these children, through Personal Address; for the communication of the truth to their minds, in the freedom and play of face-to-face conversation, rather than in the more formal and more restricted enunciations appropriate to the pulpit.

Each method of expressing and applying the Truth has of course its advantages, and each is best within its own sphere. The careful and studied treatise, which asks no aid from voice or gesture, which is prepared to be read, with whatever of attentiveness and patient research one chooses to use, will of course be fitted to instruct more thoroughly, more accurately, with a nicer observance of distinctions and relations, than a harangue which is attended to only while it is heard. A sermon, on the other hand, a pulpit-discourse, is fitted to impress the Truth more strongly than a treatise; to work the elements of that Truth more thoroughly into men's conviction; and to carry the soul, through the pressure as it were of the personal will that pulsates against it, into the courses of appropriate action. And the animated conversation, with its interchanges of thought, its freer and more various play of remark and illustration, and its greater facilities for fitting the truth to individual cases, may sometimes reach where the others could not, and accomplish results which to them were impossible. Each has its sphere. Each in its sphere is best. And the head cannot say to the foot, nor the eye to the hand, 'I have no need of thee.' In a well-ordered army there are heavy artillery, and thousands of muskets, as well as small-arms, pistols and bayonets, for closer action.

But it cannot be doubted that of the three modes which we have indicated, for the personal application of the truth, and especially for its application to the minds of the Young, Conversation is best. It may not instruct so thoroughly; it may not lay the foundations of intelligent conviction so deeply and immovably; but it instructs more vividly; it leaves clearer impressions, and more urgent impulses, upon the thoughts. In its pliancy and animation, its flexile and rapid changes, its simplicity, personality, and unembarrassed variety, it gives the best possible opportunity for an educated religious mind to transfer its knowledge, its thought, its emotion, to the mind of the scholar. Objections may be traced out, of which, perhaps, the objector himself has been scarcely conscious; their nature may be analyzed, and their invalidity exposed in clearest view. Repetitions, too, are allowable in such colloquial address; and one may dwell on a truth, and constantly revert to it, till he sees it to be understood. Illustrations may be cited, the most vivid and forcible because the commonest, from familiar life, from the habits of childhood. And the soul of the speaker may utter its own feeling, its own experiences, its joys and hopes, the anxieties it has known, and the peace it has felt, with a freedom that would be almost reprehensible, if it were even possible, in the pulpit. And then, having illustrated the truth, and exhibited its experience, the mind of the teacher can press the mind of the scholar to action, with a personal directness, a persistency, and an effectiveness, not attainable in the sermon. If kind in spirit, and skilful in manner, and pervaded and vitalized with the love of Christ, he can, in this so direct application to the soul of the learner, with nothing whatever intervening between them, apply to it the truth, and fixedly plant that among its thoughts, as he can in no other way. And it may truly be said that no system of religious instruction would be complete, in whose apparatus this element of personal religious Conversation was not part.

It may briefly be added, too, as a not unimportant advantage connected with the Sunday-school, that its teachers are *not those usually with whom their pupils have been familiar elsewhere;* and that so their instructions will be likely to possess more of novelty and freshness, and the contact of their minds to be more quickening than they otherwise could be.

It is not desirable that the mind of a youth, in its freshness and elasticity, should be always in contact with the same superior. It is better, if it be practicable—other things being equal—that while the mind of the parent be the controlling and supervising power, that gives the central direction and impulse to its manifold activities, it come also occasionally in contact with others, with whom its familiarity is not so constant. Their views, if vivid and individual, will be likely to have a special freshness and force, as addressed to it. Their modes of illustration will not be those to which it is accustomed; and the relations between the truths, the practical bearings of the whole system which they inculcate, may be such as it has not been trained to consider. There is something, even, in simply being made to feel, by personal contact with it, that another mind is penetrated by the same truth which our parents have taught us. We come to feel the reality of that truth more fully as we see that others have been impressed and moved by it. The verity of the truth becomes more evident to us, it seems to assure us anew of its authority, when it comes to us from one with whom we have not been habituated to associate it.

It is therefore a real and valuable advantage in the Sunday-school, as an auxiliary agency for the impressing of Divine truth, that it brings those who are comparatively unfamiliar to the child, to be the agents in teaching him. It should never bring those who are not qualified to teach. The moment it does this it subverts its end. It should never bring those who will not feel interest in the minds committed to them, and seek to know these, and to follow them with the truth. The moment it does this it loses its efficiency. There will not be nearness of contact enough between such a person and the child he instructs, to enable him to benefit it. But so long as the teacher in a Sunday-school is a lover of the truth, and an intelligent student of it, and so long as he has affections and sympathies that interlink him with his pupils, it is an advantage to them that he is another than their parent. He may start lines of thought which the parent could not. He may aid and carry forward influences which the parent has originated; and in various ways may be a most valuable auxiliary to that God-appointed and permanent Instructor, the Christian Family, in impressing the Truth which God reveals.

But while there are these advantages connected with the Sunday-school, there are obviously also, some disadvantages incidental to it; some deficiencies, we should say rather, and intrinsic obstacles to its greatest efficiency. And of these we will speak at another time.

SLAVERY IN THE MIDDLE AGES.

SOME imagine that the idea that slavery and Christianity are incompatible, is an invention of modern times. Let such read Bunson's collection of early statutes and decrees of councils upon this subject, or study carefully the history of the Church in the middle ages. They will discover that even in the "*dark ages*" of Popery, it was accounted a crime for Christians to deal in slaves. As a specimen of what the history of that period abounds in, we give the following from Guizot:

"It is related that St. Bevon one day after his conversion, beheld coming toward him a man who had formerly been his slave, and whom he had for some remissness in his service beaten rigorously and sold to another master. And at the sight of him who had been his bondman, the man of God was seized with an agony of grief and remorse, and fell down at his feet and said: "Behold, I am he who sold thee, bound thee in leathern thongs, to a new master, but O my brother, I beseech thee remember not my sin against thee, and grant me this prayer! Bind me now hand and foot, beat me with stripes, shave my head and cast me into prison; make me suffer all I inflicted on thee, and then perchance the Lord will have mercy and forget my great sin, that I have committed against Him and against thee!" And the bondman hearing these words was astonished, and he refused to lay hands on the man of God, his former master, but St. Bevon insisted the more, and at last after much entreaty and many arguments he yielded, and he took the man of God and bound him, and shaved his head, and cast him into the public prison, where he remained for a certain time deploring day and night the crime he had committed against his human and Christian brother. In this legend, as M. Guizot we l observes, the exaggeration of the details is of no importance. Even the truth of the recital as a mere matter of fact is of little consequence.

"The importance of the moral lies in this, that the story was penned in the seventh century, that it was related to men of the seventh century, to those who had incessantly before their eyes the evils, the iniquities, the sufferings of slavery. It was a protest in the name of the religion of Christ against such a state of things; and assisted in the great work of the abolition of slavery begun by Pope Gregory the Great in 604 A.D."

Compare this with that godly Presbyterian elder at the South, who lately chained his coachman to the wheel before the church door, while he went in to distribute to his fellow communicants the body and blood of the Lord Jesus. Alas that the Tract Administration, whose zeal against Popery has no bounds, should fall so far behind the Christianity of the dark ages.

CONCERT FOR OLD LADIES' HOME.

A CONCERT is to be given at the Plymouth Church in Brooklyn, on Thursday evening, March 20th, the avails of which are to be devoted to the aid of that most excellent charity, the HOME, for respectable, aged, indigent women. The object cannot fail to attract the sympathy, and secure the liberal co-operation of very many in our sister city. We learn also that the concert itself, which is to be under the direction of Mr. Hagar, the experienced and energetic Precentor of the First Presbyterian Church, will be of the very highest order of merit. No pains or expense will be spared to make it in all respects a really rare and splendid musical entertainment; and the ability and enterprise which are enlisted in the preparation of it, will without doubt secure this result.

If our readers in Brooklyn need any other incitement than lies in the above simple statement of the facts, to induce them to avail themselves of this excellent opportunity to secure an evening's pleasure and help a most useful and needful charity at the same time, they are less enlightened than they ought to have become after the privilege of a weekly reading of this newspaper. Virtue is always its own reward; but it is not always that another reward is superadded to this, of an immediate musical treat. We look for a full house, a successful concert, an enthusiastic audience, and a timely and bounteous contribution to the comfort of that class of dependent persons whom, of all within its limits, the community is most bound to shelter and assist.

A MISSIONARY STILL AT WORK.

THE REV. S. HUTCHINGS, of New-Haven, formerly a missionary of the American Board in India, has accepted an invitation to the charge of a Young Ladies' Seminary in Wilkesbarre, Pa., and will enter upon his duties there early in April. Our friends in that vicinity have reason to congratulate themselves on the acquisition. Mr. and Mrs. Hutchings, with the assistants which they have in their own family, will draw around them pupils who will love them, and whose profiting will honor them. Missionaries whose youthful vigor has been exhausted under a tropical sky, are not therefore useless to the churches. The work of education, and of female education not less than of education in colleges, is, in this country, at least, as essential to the progress of Christ's kingdom, as the work of "oral preaching."

WE shall interest many of our lady readers who formerly enjoyed the privileges of the school established by Mrs. Peabody, (now Mrs. Furber,) at Hanover, N. H., by calling attention to the advertisement in another column, from which the school is to be continued on the same plan, by Mrs. Sherman, a highly qualified teacher, under the direct auspices of Mrs. Furber and her friends.

THE largest Book Trade Sale ever held in New-York will commence on Thursday next, by Leavitt, Delisser & Co., 377 and 379 Broadway. The catalogue is 384 pages, royal 8vo.

CITY RELIGIOUS NEWS.

Broadway Tabernacle.—The annual meeting was held on Tuesday, Feb. 26th, at which the progress of the church during the past year, and also its present condition, were reported. The additions on profession during the year were thirty-five. The money contributed to benevolent objects was over $7,300, aside from the support of the Gospel in the Tabernacle. Of this amount, $2,500 has been appropriated to the relief of needy churches in the vicinity of New-York. Notwithstanding the strong up-town tendency, which affects the Broadway Tabernacle no less than the Brick Church, the congregation is still numerous, and a large regular attendance is maintained. By the amounts of the charitable contributions above presented, it will be seen that the spirit of liberality which the church has so long manifested is still alive, and the Broadway Tabernacle, although located in what is now the heart of "down-town," is still on the list of well-sustained, prosperous churches.

Plymouth Collection in Plymouth Church.—Last Sabbath was the third on which the "Plymouth Collection of Hymns and Tunes" has been used in public worship at Plymouth Church. The new books have been thickly distributed throughout the church; and the congregation, both members and strangers, put them to a most practical use in the services. The cause of congregational singing, in which the pastor is deeply engaged, is greatly promoted by the introduction of printed music among the people. The choir and the organ serve to guide, but not to overmaster, the universal voice; and it is found that familiar tunes, that have a simple melody running through them which all can quickly catch and sing, are no only the most profitable but the most popular. The almost endless variety of the contents of the book renders frequent repetition unnecessary, and the singing is thus always fresh. We would be glad to see such an example of congregational singing followed by other churches.

Dr. Magoon and the Artists.—Rev. Dr. Magoon, pastor of the Oliver street Baptist Church, who has a taste not only for erudition but for art, a few evenings since gave a "social re-union" to the artists of New-York, which was overflowingly attended. Dr. Magoon has a large collection of valuable pictures and other works of art that he collected in Europe, which were displayed to the admiration of all present.

Rev. Dr. Pennington.—Rev. Dr. Pennington, pastor of the Colored Presbyterian Church, in Marion street, New-York, preached a farewell sermon on Sunday last, to a large congregation. He is about to remove to Hartford, Conn., where a church is awaiting his pastoral services. On Saturday evening he met his church-members and other friends in a social gathering.

Pickpockets in Church.—Last Friday evening four notorious pickpockets planned a descent upon the congregation of Rev. Dr. Alexander, in Fifth Avenue. They selected their game from convenient points of observation, and after the services were begun, walked singly up the aisle, with light step (as not *all* persons who come in late at church are apt to do) and crowded themselves each into the head of a different pew, with an air of freedom, as though they were merely occupying their own proper place, where they sat devoutly waiting, until the services were over, to begin their thefts in the rush and press of coming out. A policeman, however, who had suspected their design, entered the church with three companions, and when the congregation was dismissed, the rascals were caught, and after being exposed to the shaming gaze of the crowd, were hurried off as they deserved.

Welsh Presbyterians.—A larger body of Welsh Presbyterians may be gathered in New-York, than is usually supposed. Their number is nearly *ten thousand.* The Welsh Calvinistic church, in Allen street, is their religious head-quarters, to the pastorate of which they recently called the Rev. William Roberts, from Runcorn, near Liverpool, in England. His old charge was a church that once belonged to the Counties of Huntington's Connection, and he was made the instrument of a great work there. The church in New-York is crowded every Sabbath, and the congregation is prospering.

Student-Missionaries.—Nearly fifty students of the Union Theological Seminary, in this city, have been doing missionary work in various wards during the past year. We learn that they have visited more than forty thousand families, and gathered nearly five thousand destitute children into Sabbath-Schools. In addition to these students, a dozen more who are regularly employed by different churches in New-York and Brooklyn are visiting during the week and instructing on the Sabbath. This is a good discipline for the inmates of seminaries; and there is room for the exercise of all their missionary energies, for the field is illimitable.

Aid for Churches in Kansas.—Several individuals connected with the First Congregational Church, Brooklyn, (E. D.) contributed last Sabbath $19 50 to the fund for aiding the erection of houses of public worship in Kansas. The treasury of this fund is not yet full, and the opportunity for a dutiful generosity is still open to all.

People's Prayer-Meeting.—A prayer-meeting for the people is now regularly held in the building No. 104 Laurens street, on Wednesday evenings. Printed cards, inviting attendance, are distributed throughout the neighborhood. The meetings are under the general direction of the American and Foreign Bible Society.

New-York Young Men's Christian Association.—This Association have taken the marble building adjoining the University on Ninth street, and will occupy it on the 1st of May next. Suitable rooms for a library and for reading have been fitted up, and will be appropriately furnished. The upper portion of the building will be leased to artists for their studios. A spring course of lectures is about to be delivered before this association, in Rev. Dr. Cheever's Church.

Rev. Dr. McCartee.—We learn that at a meeting of the congregation of the 25th street Associated Reformed Presbyterian Church in this city, called together in view of selecting a pastor, the Rev. Dr. McCartee of Newburgh was proposed as a candidate and unanimously elected.

Rev. Dr. Cox.—Rev. Dr. S. H. Cox is now in Brooklyn delivering a course of lectures on subjects connected with the Bible, before the Brooklyn School Union, in the Presbyterian Church in Henry street.

Female Tract Society.—The Female Branch of the New-York City Tract Society held its regular monthly meeting at the Tract House, on Monday last. The collections for the month amounted to $517,25. The meeting was addressed by the Rev. O. Eastman, who also read letters from agents and colporters of the Parent Society. A few days before the meeting, two gifts of *one thousand dollars* each, one from a Baptist and the other from a Congregationalist, had been received. One of the gentlemen accompanied his check with the remark, that he had formed a resolution to devote henceforth the profits of his business mainly to religious benevolent objects. An account was given of an old lady, who had reached four score years, who contributed to the Society one hundred dollars, received for *knitting chair-tidies* within a few months past. A letter was read from South Carolina, in which it was stated that every mountainous district in the State is about to be explored by colporters.

Rev. Dr. Bond.—We learn with regret that Rev. Dr. Bond, the Editor of the *Christian Advocate and Journal*, the Methodist paper of this city, is lying very ill at his residence. He has been for several years prevented, by debility, from regular attendance at his office, in the rooms of the Book Concern; and has edited his newspaper in the meantime in a sick chamber.

DR. SOLGER proposes to form a class of ladies for instruction in the philosophy of modern history, in 12 lessons, at the terms of $6 for the course, to commence on Saturday, April 19th, at 11 A.M., at a place to be advertised in New-York *Times*, on Monday, April 14th, and to be continued on Wednesdays and Saturdays successively, until completed.

THE AMERICAN BOARD.

WE devote a large portion of our pages to as full and faithful report as we could procure, of the debates and deliberations of the American Board of Foreign Missions, during its late special meeting at Albany. We believe that none of our readers will wish that the sketch had been less complete. It is probably the most extended account of the proceedings that has been preserved or will be published. Owing to unavoidable delay in the reception of the copy, we have been unable to make it up exactly in regular order in our pages. The report begins on the *second* page of the sheet, is thence continued on the *last* page, and concluded on the first page.

KANSAS BULLETIN.

THE movements toward Kansas among the free yeomanry of the North and West, promises to become immense this season, and has in fact already commenced in some quarters, but will be quite general by April. We propose to note, from time to time, some of the more interesting incidents, as they shall fall under our eye.

C. B. Lines, Esq., a well known and honored citizen of New-Haven, is heading a large and well-furnished company to start about the first of April. There is room for others who wish to join. The correspondent of the *Tribune* says that 42 men, of various employments, are already engaged and provided for.

Gen. John Bayliss, a prominent man in his county and an officer in the Congregational church, has two sons already at Highland, a few miles west of the Missisippi river, and not far south of the Nebraska line. He expects to take his family and a company of temperance and freedom-loving settlers the latter part of April. His present residence is at Kirkwood, Broome Co., N. Y.

Mr. C. M. Goodsell, of Greenwood, M'Henry Co., Illinois, starts about the 20th of March, with a company to form a new settlement which will be furnished at once with mills and other needed means for founding a flourishing town under the best auspices, and with picked material.

The Missouri river is now open and in good boating order. From the quantity of snow in the Rocky Mountains, it is confidently believed that this and its tributaries in the West will be navigable for an unusually long period this summer, which will be a very great help to emigrants.

The New-England Emigrant Aid Company at Boston have issued the fifth edition of their "Information to Kansas Immigrants," 12mo., pp. 54, which they will forward to any person by mail on application to Thomas H. Webb, M.D., their Secretary.

The Kansas Aid Society in this city advise Western emigrants going to Kansas by no means to think of taking the journey by land across Iowa and Nebraska, but to go down to St. Louis by rail or boat, and then by boat up the Missouri.

We have been told that the Boston company can sell tickets from Buffalo to Kansas City for $23. On the New-York Central and Erie railroads there is no reduction of price. Those who require pecuniary aid in emigrating must seek it among their neighbors, or from some local company needing laborers in founding a new settlement. There are no general societies that undertake to hire emigrants, or to pay their expenses out, or any part thereof.

The "Old Age."—When the first three numbers of the engravings from Cole's "Voyage of Life" were issued, some two months ago, the "Old Age," the fourth of the series, was kept back through the extreme anxiety of Mr. Smillie, the engraver, to satisfy his own conceptions of the work he had in hands. He has at length consented to let it go out of his hands as complete, and we are quite sure that in this judgment he will be sustained by every true connoisseur who examines it. The subject was a peculiarly difficult one to engrave in a style to do it justice, but we must say that, in artistic skill and in perfection of finish, it is the gem of the series. The delay in its issue has not lessened but rather enhanced its value, and we trust will not hinder the success of the proprietor in his costly and patriotic enterprise. It is throughout an American work, and will greatly surprise the people of other countries by the evidence it affords of the progress of art in the New World.

Only 200 sets were printed as "Artists' Proofs, on India paper, before Lettering," and this number can never be increased, because the lettering is already engraven on the plates. Fifty of these sets are sent to Europe, and about 100 are reserved for sale in various cities of the United States, at $50 for the set.

It is proper, perhaps, in this connection to state, that this enterprise has been in progress more than FIVE YEARS. It has involved an investment from the outset which cannot be placed at less than $30,000. The size of the plates is 15x23 inches. Neither money nor pains have been spared to secure, in execution, paper, and printing, a work worthy of the subject, of our country, and of the great mission of Art in the New World. It will require many thousand subscribers to reimburse the outlay. It is published by subscription. Communications with reference to it may be addressed,

"THE VOYAGE OF LIFE,"
REV. A. R. WOLFE,
Spingler Institute, New-York.

Mr. John B. Gough.—This eloquent temperance lecturer will address the citizens of Brooklyn on Tuesday evening next, the 18th inst., in the Plymouth Church, Rev. Henry Ward Beecher's.) His visit at Washington was attended with great success. The President, members of the Cabinet, Foreign Ministers, and a large number of the members of Congress were present. At the close President Pierce, Secretary Marcy and others went on to the platform and gave him the right hand. Everybody should hear Mr. Gough. Parents should take their children to hear him. Let his enemies hear him—all, whether they love or hate the truth.

Western Reserve College.—Professor Emerson of Western Reserve College has tendered his resignation. His removal from this important place, which he has so ably and acceptably filled, would be an occasion of serious and general regret. The friends of the Institution will not infer that old difficulties have been revived, or that new ones have arisen. The prospects of the College are highly favorable. Professor E. asks to be released on account of the health of his family.
L.

Rochester.—Our readers will rejoice to learn that the glorious work of grace in this inland city continues with unabated power. The *Genessee Evangelist*, of March 6th, has the following:

"REVIVAL.—The religious interest in this city continues to increase and spread. Not only are the union meetings fully attended still, but other efforts are being put forth, especially in our Methodist churches, for the upbuilding of Zion, and that with a good degree of success.

"Probably there is not one evangelical denomination in the city but numbers at least some who have been hopefully converted. All the churches west of the river, especially the Brick, Washington street and Plymouth churches, have been much blest, and we learn from the *Democrat* that one of the churches on the east side (the Third Presbyterian,) received to its communion last Sabbath nine persons as a result of the present work of grace. Several students of the University, also a goodly number of young ladies in one of our Female Seminaries, have been hopefully brought to Christ. It is with heartfelt rejoicing that we hear of the spread of this work in other places in this section of our State. Is it not time for all our churches to stand in their places and ask of the Lord great blessings."

New-Hampshire Election.—Returns from 154 towns show a Democratic net gain over last year of seven thousand. There remains 70 towns to hear from—mostly small. Mr. Wells will not, in these, gain enough to overcome the opposition majority last year in the State of 10,700. About 2000 votes are cast for Goodwin, (Whig,) including scattering, which will prevent an election by the people. Notwithstanding the large Democratic gains in the Legislature, in every portion of the State, the opposition have carried both branches by a small majority.

EVENTS OF THE WEEK.

THE directors of the Troy and Greenfield Railroad, which is to pass through Hoosac Mountain by a tunnel four miles long and eight hundred feet below the summit, have applied to the Legislature of Massachusetts to subscribe $150,000 to the stock, on the ground that it is a matter of common interest to the whole State to lessen the cost of reaching the Hudson from Boston nearly one-third. The subject has been referred to a very able committee, of seven senators and thirteen representatives, or one from each county. The portion of road from Troy is nearly finished to the State line. The work has been but little interrupted during the cold weather. A considerable party is at work on each side of the Tunnel, and the seven miles of railroad from Williamstown to North Adams are nearly finished.

The new machine for excavating the drift in advance of the tunnel is completed, and will be taken up this month. It is to open a driftway of eight feet in diameter, and is expected to advance twenty feet daily; the first machine proved too large, being twenty-four feet in diameter.

The chaplain of the House of Representatives, the venerable Daniel Waldo, of Onondaga Co., in the 87th year of his age, has arrived at Washington, and entered upon the duties of his office, by offering the opening prayer in the House on Monday, March 3d, which duty he is said to have performed in a very appropriate and solemn manner. Gen. A. P. Granger, of Syracuse, on whose nomination he was elected, writes to the Syracuse *Journal* that

"His clear and impressive enunciation was listened to by a very attentive audience, composed of the members of the House and many others, anxious to see and hear this remarkable man. As he came down from the desk, he was surrounded by very many who desired an introduction and anxious to take him by the hand and welcome to the respectful consideration of the country one who had so long served with equal fidelity his country and his God. All I had said in favor of his appointment was fully justified, and I think I stand entirely relieved from the responsibility assumed in urging his appointment."

Mr. Peter Cooper has applied to the legislature for an act of incorporation of a Board of Control of suitable persons to whom he proposes to convey the grand and costly edifice which he is building, in the square directly south of the American Bible House, by the name of "The Union for the Advancement of Science." It is said that Mr. Cooper intends to add a liberal pecuniary endowment, and that the Institution will have some of the features of a college or university, with a provision for lectures, and for the cultivation of the fine arts.

A friend, familiar with such matters, suggests that the sending of troops to Canada by the British Government is entirely misunderstood by those who interpret it into a sign of hostile intent. It will be for the advantage of this city, as nearly all their bills of exchange come to this city for negotiation, and will be a great affair for the ladies of Canada, as more officers marry while stationed there than at any other station.

A case of insurance on slaves was decided recently in the Supreme Court at New-Orleans, which carries the doctrine of chattelization to the extreme. Hunter & Co. shipped fourteen slaves from Richmond to New-Orleans, which were insured at the office of the Mutual Insurance Company in New-York, "against loss by drowning in consequence of the stranding, shipwreck, or otherwise, of the vessel, the assurers being warranted against all other risks." The vessel stranded, and a portion of the lading was thrown overboard to save the rest, and a general average of loss made on the effects saved, *including the slaves.* Hunter & Co. sued the Insurance Company for this loss, which was resisted on the ground that the slaves were only insured against drowning, and as they were not drowned, the Company was not liable, but the Court decided the other way, on the ground that he who participates in the benefit should divide the burden of the *sacrifice.* The presumption is that, had the goods not been thrown overboard, the cargo, including the slaves, would have been lost. The owners of insurance stocks in New-York and other Northern cities would do well to ascertain how much of their capital is put at risk in maintaining the American domestic *slave-trade.*

Our State Legislature have made choice of Messrs. George W. Clinton of Buffalo, and Robert Kelly of New-York, as Regents of the University, in place of Jabez D. Hammond, deceased, and Philip S. Van Rensselaer, resigned. The successful candidates were those of the Democratic party, elected by the aid of the K. N. votes, just as the Democratic Speaker was elected by Republican votes. Coalitions seem to be in vogue.

H. B. M. enlisting agents in New-York have been compelled to pay $1,500 for the hire of a vessel chartered last year to carry the three hundred "railroad laborers" who were expected to go to Halifax, and there become enlisted soldiers for the Crimea, under the superintendence of the Hon. Joseph Howe of Nova Scotia. But the interference of our Government defeated the scheme, and it was abandoned. Some of the circumstances are thus succinctly stated by the *Tribune:*

"Having got ready for sea, the vessel was cleared for Halifax by J. McNeil, on the 30th of March, 1854. Capt. Brownlow kept his vessel at the wharf for several days awaiting the three hundred passengers, but they did not appear. Then, in pursuance of orders from Mr. Howe, dropped down the bay and came to anchor near Staten Island, where he waited nearly a week longer for the British recruits. Meanwhile the Halifax *Journal* published an official order, signed by Lewis Wilkins, Provisional Secretary of Nova-Scotia, to provide rations and clothing for 500 recruits expected from the United States for the army in the Crimea, and the same journal stated that 3000 men would be obtained from the United States, and kept at Halifax long enough to be drilled and disciplined. A St. John paper about the same time stated that the visit of Mr. Howe to the United States, (from which he had not then returned,) was in relation to the same matter. These announcements, together with other circumstances, caused the arrest of Mr. Bucknall in Philadelphia, about the 1st of April, for enlisting soldiers for the British army, and the implication of Mr. Mather, the British Consul at that port."

The General Assembly of Virginia has passed a resolution requesting the representatives of that State in Virginia "to secure the passage of a bill making full compensation to all owners whose slaves have or may hereafter escape into any of the non-slaveholding States of this Union, and *are withheld* from those to whom such service or labor may be due." We think they will hardly be able to "secure" this object at present.

The Mayor of Cincinnati has determined to put a stop to the practice of the police in *that city* spending their time in hunting the poor *fugitives* from slavery. He thinks they neglect their proper duties in the city for the sake of the rewards offered. They have been in the practice of making arrests without warrants. The Mayor holds that the city police have nothing to do with fugitive slaves unless called upon by the United States officers to aid them. [Nor then.]

GOV. CHASE, of Ohio, has promptly issued his official requisition, calling on the Governor of Kentucky to deliver up, according to the constitution, the four persons, under indictment for murder, who were forcibly rescued from the custody of the Sheriff of Cincinnati, by the Judge and Marshal of the United States, on the pretext that they were fugitives from slavery. Should the surrender be refused, we trust the authorities of Ohio will be prepared to take the proper steps against any further requisitions from Kentucky.

ARRIVAL OF THE ARABIA.

THE British mail arrived at Halifax Tuesday morning, with news to March 1st. No tidings of the Pacific. Cotton unchanged. Breadstuffs dull and lower. Flour declined 1s. Consols without variation, 91¼@91¾.

Three meetings of the Peace Conference had been held in Paris, but nothing of the proceedings had been suffered to transpire.

The opinion increases that immediately after peace is proclaimed, a general European Congress will meet to readjust the balance of power.

Active preparations for a continuance of the war prevailed on all sides.

An armistice until the end of March had been officially announced, and was made known to the Crimean armies. It is not to affect the existing blockade of Russian ports.

Omar Pacha had resigned his command of the Ottoman Contingent, and his resignation was accepted.

The excitement in regard to the American difficulty appeared to be wholly extinct.

The official accounts of the trade and navigation of Britain for the year 1855, have been published, and show a satisfactory result. The exports amounted in value to £97,364,655; the value in 1854 having been £97,184,726, and in 1853 £98,933,781 sterling.

Letters from St. Petersburgh and Warsaw, published in the German papers, give details of the extensive preparations made by Russia for a continuance of the war, and state that on no point has the former energy of the military department been abated.

The Hungarian General Klapka, has become a citizen of the Swiss Republic, and has settled at Geneva.

COMMERCIAL AND FINANCIAL.

THE following suggestions in regard to Southern trade we would commend especially to the consideration of our New-York merchants. They are communicated by a friend who is probably better acquainted with the South than any other man in the United States. There is scarcely a town which he has not visited many times, and scarcely a merchant in good standing with whom he is not acquainted. He says:

"The ambition that seems to prevail with many New-York merchants, sensible enough in other respects, for selling goods to the second, third and fourth rate men, *in the remote interior towns and out-of-the-way counties* of the Southern States, i. e., the Northern and South-western Parishes of Louisiana, the South-east coast of Alabama and Mississippi, to say nothing of very many less remote, appears to all the initiated, who have *seen the elephant*," as only an unaccountable infatuation for making bad debts. The writer would suggest, as the result of much experience and observation, and knowledge of the experience of others, that all such sales be regarded as a sort of gratuitous contribution for building up and improving Southern small towns and neighborhoods; and that after the goods are sold *they* be quietly *laid back*, and the value *in money* deposited in the treasury of the Home Missionary Society, where it would be much more judiciously appropriated, saving the donors a great deal of anxious care and trouble, and a vast amount of annoying and profitless labor. If the head managers of many of our New-York houses would spend one winter in the South, and see first the dozens of New-York merchants and clerks who are *scouring* the country, looking after *just such debts*, and even a great many of a much *better class*; and then go in person and see *the men at home* and the *magnificent looking places* where their goods had been *bestowed*, it would doubtless cure them of all desire to *pick up* such new customers, and save them from an indefinite amount of bad debts in future.

"If our New-York friends would consult their maps more and ask themselves what they would do with a debt six or twelve months past due, say thirty to fifty miles off from any leading thoroughfare, or what they would probably sell it for, this would doubtless check a good many in their eagerness to sell.

"Let it be borne in mind as a *standing rule*, that after Alexandria and Shreveport there are *no towns* in Louisiana *interior*, in which there are more than two or three merchants *in general business*, oftener but one or none at all, who ought ever to be *heard of* in New-York—much less encouraged to buy there for their own paper. At least three-fourths of them should be required to give drafts on New-Orleans, as they would have to do if buying there. Nearly all cases of refusal should be regarded as an evidence, not of their independence and superior credit, but rather that they *have not the credit* to enable them to do it.

"*Another rule*—it were proper to have some respect for. A country dealer in Ohio or Indiana, considered ordinarily safe with a capital of two or three thousand dollars may be regarded quite as good a risk as another in Missouri or Louisiana with a capital of ten to twelve thousand dollars, for the reason that here they sell on longer credit and much larger amount in proportion to the amount of capital invested. The winding-up of the business and estates of deceased persons proves this rule.

"*Another fact* should be borne in mind as one of importance, viz.: those merchants who allow themselves to sell to the inferior class of customers, do by that very means preclude the possibility of their *ever* selling to the *better class*. The best customers invariably shun those houses, with the same feeling, and for the same reason, that they pass a beer-house to stop at a good hotel. 'A man is known by the company he keeps.'

"*Another thing* is of special importance, wherein the *judgment or the discrimination* of New-York merchants *seems to be greatly* at fault. A great many country dealers, especially in the South, are very justly spoken of as 'safe for a small amount,' 'doing a small business,' and such like. All such should be *studiously avoided* by all prudent jobbers, unless in cases of intimate personal acquaintance.

"There are scores of country traders, who are good in New-Orleans or Mobile for purchases of one to three thousand dollars at a time, who by going to New-York and buying five to eight thousand dollars, as they are sure to do (and should not want less to warrant their going,) do from that date seal their downfall, by producing an embarrassment from which they never recover."

The foregoing remarks are timely and wise, and should have influence with every mercantile firm in the city. We fully believe that the aggregate commercial transactions of the North with the South since the year 1835, say twenty years, have resulted in a *positive loss*. At least $25,000,000 were sunk during the space of only two years, viz., in 1835–6, when hundreds of New-York merchants were swept into bankruptcy. Since that date more than one half of those who have sought the trade of that section of the country have been utterly ruined. A man might as well attempt to sail the ship of an enemy before the guns of Sevastopol and return unharmed, as to seek *exclusively* Southern trade with the expectation of making money. Now with all these stubborn facts to deal with, what perfect folly it is to sell Tom, Dick, and Harry, at every interior "Cane Brake," "Trigg Plantation," "Mud Hall," and "Cross Roads" which can be found on Colton's Atlas. The only course for our merchants to take is to deal with those whose standing and reputation is good beyond all possible doubt (and there are many such), to limit the terms of credit, to require Bank Notes, and then *punctual payments*. We have some statistical information in regard to Southern trade in the course of preparation, which will interest our readers and the public generally. It will soon be published in our columns.

The foreign news by the steamer Africa is important. The whole of the loan lately asked for by England, to meet the extraordinary expenses of the war, namely, $40,000,000, was taken by the Rothschilds at 90 per cent for 3 per cent stocks. That does not look like very tight money-market. It has been stated to the House of Commons, by the Chancellor of the Exchequer, that the total cost of the war for twenty months was about $220,000,000, and that a further sum of $100,000,000 would be required for the same purpose the present year. The total cost of the war up to this date to England, France, Russia and Turkey cannot be much less than $900,000,000!!!

The peace congress is now in session in Paris, and strong hopes are entertained that it will result favorably. If all parties are equally *sincere* there can be but little doubt that the belligerent nations of Europe will very soon be at rest again. The world waits the issue with throbbing anxiety.

A great sensation has been produced in England by the fraudulent transactions of John Sadleir, member of Parliament and chairman of the London County Bank and Swedish Railway Company. It appears that he has obtained by forgeries and otherwise a sum of money which will put Schuyler, Tuckerman, and other American worthies entirely into the shade. Thus far the aggregate frauds discovered have amounted to more than $5,000,000. He has over-issued stock, has forged deeds, has used trust funds, and boldly persevered in a course of wickedness which indicated a degree of rascality, criminality, and tact, such as the world never dreamed of before. The suffering which will come upon the widow and orphan, and others who intrusted their all to him, will be extreme. Such a development might well cause a shock in all quarters. The author of these unparalleled frauds, fearing to meet the tide of public indignation which would burst upon him, put an end to his existence—dying as the fool dieth.

No tidings have yet reached us in regard to the Pacific. We confess that the prospect is gloomy, although there are many who yet believe in her safety. The underwriters, we think, would now willingly pay 50 per cent to have her safety guaranteed. We regret to hear that several of our prominent merchants have large amounts of freight on board *uninsured*. So long as a man is in *debt* he has no *right*, in our opinion, to leave his property at the risk of the elements unprotected by insurance.

Money is a little more in demand than it was last week, but the supply is ample. Very few, if any call loans, can now be negotiated at 5 per cent. The market is easy at 6 to 7 per cent. Good business paper continues scarce, and is in demand, in the street, at about Bank rates. The renewed shipment of specie has somewhat stiffened the market and produced a more cautious movement. Another arrival is however expected from California at the end of the week, which, it is presumed, will nearly supply the foreign demand.

The Home Insurance Company of this city is rapidly extending its business all over the country. With a cash capital of $500,000 all paid in and safely invested, with a Board of Directors of high commercial standing, and officers who perfectly understand their business, we need only say to property owners, that no institution of a similar character in the country, is more worthy of confidence or patronage than the "Home."

A farmer near Galt, C. W., who had eight hundred bushels of wheat, for which he had been offered the high prices of last season, but chose to keep it, in the hope of getting more, hung himself last week. Another farmer near London, had three years crop on hand, which he had refused to sell at the extreme rates of last fall. He is now insane, his reason giving way at the prospect of having to sell at a greatly reduced price. All the greedy men don't live—or die, in Wall street.

The large auction sales of the past week attracted buyers from all the principal cities, east and west. An extraordinary effort was made by circulars and otherwise, to give extensive publicity to these opening sales. Many styles of French goods brought fair prices. Some descriptions of silks, particularly those woven in Robes, paid a profit of 5 to 10 per cent on the importing cost. Plain Muslin de Laines were found very desirable, and sold at about the same advance. A few other styles of goods also sold at a small profit. Fancy Ribbons, of the higher grades, sold at a loss, while those which cost less than $2 per piece brought a small advance. The greatest loss was on French Printed Muslins and other thin summer fabrics. The styles were however poor, and were mostly of last years *late* importation. Buyers appear disinclined to operate much in summer goods while we have such cold weather. The total sales for March thus far have exceeded those for the corresponding period of last year. Prospects are good for the remainder of the month.

We report the following failures, suspensions, and assignments for the week, at the different points indicated.

Jones & Ferguson, New-York, Produce Commission, suspended, liabilities about $225,000. Assets large. A house in high standing. It is believed they will soon arrange with their creditors to resume.

A Hardware House in Philadelphia, failed. Have struggled some time with an impaired credit. Goods selling at auction. No further particulars.

Owens & Dubosq, Philadelphia, Jewelers, failed Feb. 20th, and advertised to be sold out by sheriff.

John Gemmell, Poughkeepsie, N.Y., failed, and assigned to G. Dean & J. W. Daly.

S. H. Langdon, Castleton, Vermont, failed. No particulars.

Blanchard & Kimball, Springfield, Mass., gone into insolvency. Assets nominally about $80,000.

A. L. Finch, New-Britain, Conn., lately burnt out; assigned.

E. Langdon, Bristol, Conn., Brass Founder, failed. No particulars.

Lyman Jordon, Newark, N. J., Drugs, suspended. No particulars.

Alfred White, Owego, Tioga County, N. Y., failed and assigned.

A house in East Springfield, Penn., hitherto believed to be good, is in failing circumstances. Several executions against the concern are in the hands of the sheriff.

John B. Beal, Peru, Ind., failed and assigned.

Franklin & Brother, Columbus, Miss., failed for large amount, assigned. Connected it is said with a house in Mobile which has lately suspended.

B. Armstrong, Jackson County, Va., made an assignment, and it is thought will not be able to pay in full.

A house in Sterling, Ill., has lately suspended, and not being able to pay in full are trying to compromise with their creditors at 40 cents on the dollar.

Samuel Delemater, Cold Water, Michigan, assigned.

R. H. Rowell, Troy, N.Y., assigned.

A large house in Washington, Georgia, is under protest, and the creditors are pushing their claims.

C. P. Squires, Troy, N.Y., it is said has failed, and is trying to compromise at 25 per cent.

The Commercial Bank of Chicago has suspended, and a Bank in Indiana is reported in trouble.

[From Jones' Insurance Monitor.]

Western Insurance Company, of Olean, N.Y.; Kentucky Mutual Life Insurance Company, of Covington, Ky.; Medina Mutual Fire Insurance Company, Ohio—The Atlas Mutual (Marine) Insurance Company of this city has also suspended.

Exchange on England is firmer; rates 109½ to 109¾. The last weekly Bank-Statement compares with the previous week as follows:

	Loans.	Specie.	Circulation.	Deposits.
March 1.	$108,682,335	$15,640,686	$7,754,894	$88,604,377
March 8.	108,909,688	151,170,916	7,889,178	88,749,625
Inc....	$1,977,453	.....	$138,785	$145,248
Dec....	.....	$469,740	.....	.....

The demand for Bank Shares, for permanent investment, during the week closing to-day, was very brisk, and prices have been well sustained. The following are the sales reported:

Shares.	*Bank.*	*Rate.*	*Last Div.*
65	Fulton Bank	142	5 per cent.
25	American Ex. Bank	119½	5 "
75	Bank of New-York	119@120	4 "
5	Bank of America	119	4 "
80	Mechanics' Bank	117	4 "
20	Bank of Commerce	109¼	4 "
85	Metropolitan Bank	107a107⅝	4 "
23	Continental Bank	107a108	4 "
20	Merchants' Ex. Bank	106a107	4 "
10	Corn Exchange Bank	102½	4 "
6	Bank of North America	104	3½ "
60	St. Nicholas Bank	95½	3½ "
40	Ocean Bank	95½	.. "
40	Chatham Bank	87	3½ "
60	East River Bank	65, 65½	.. "

The Bank Dividends payable in February were as follows:

Name.	1855 Feb.	1855 Aug.	1856 Feb.
Bank of the Republic	5	5	5
Leather Manufacturers' Bank	5	5	5
Manhattan Bank	4	4	4
Marine Bank	4	4	4
Oriental Bank	3½	3½	3½
Citizens' Bank	4	4	4
Corn Exchange Bank	3½	3½	4
St. Nicholas Bank	3½	3½	3½

The Leonardsville Bank, Madison County, has been organized, with a capital of $100,000. President, N. T. Brown; Cashier, Dennis Hardin.

The Denison Farm.—This place, as will be seen by reference to our advertising columns, is to be sold at auction on the 19th inst. It is worthy the attention of those looking for a summer residence.

[ADVERTISEMENT.]

☞ Don't wait until the last day. What can be done to-day should not be deferred until to-morrow. We notice by our advertising columns MESSRS. REMSEN & DINGEE's intention of closing their sales on Saturday next. The actual loss on their stock since the commencement of these sales must be immense. The prices marked in plain figures must convince the most indifferent judge of Dry Goods of the enormous sacrifice submitted to in order to dispose of this stock. During the four remaining days, some $40,000 worth of Rich Dress and Housekeepers' Goods may be obtained at one half of their intrinsic value. What an advantage to purchasers!

NOTICES.

The Rev. R. S. Storrs, Jr., D.D., on Sabbath evening next, in the Church of the Puritans, Union Square, will repeat his discourse delivered at the last anniversary of the Society, for the promotion of Collegiate and Theological Education at the West. From the great ability with which the relations of Christian Colleges to the upbuilding of the kingdom of God are set forth in that Discourse, the society is desirous of securing its repetition so far as practicable, previous to its publication.

Exercises to commence at half past 7 o'clock.

T. BALDWIN, *Secy.*

Married.

GAMAGE—HARDING—At Williamstown, N. Y., Nov. 8th, by Rev. Dr. Gamage, Mr. James Gamage, of Waverly, Long Island, to Miss Mary J. Harding, of the former place.

BROWN—NORTON—In Jamesville, N. Y., March 8d, by Rev. W. E. Caldwell, Mr. Henry S. Brown, of Utica, to Miss Louise C. Norton, of Jamesville.

Died.

WATERBURY—At Darien, Fairfield Co., Conn., Wednesday, February 27th, Gilbert G. Waterbury in the 64th year of his age.

CAHOONE—In Newport, R. I., on the 5th inst., Sarah S., eldest daughter of the late Stephen Cahoone, Esq., of that city.

STAPLES—At her residence in New-York, on the 15th February, Catharine, wife of S. P. Staples, in the 75th year of her age. Mrs. Staples was the daughter of the late Samuel Wales, Professor of Divinity in Yale College, New-Haven; where she resided for the longest period of her life. Distinguished for her personal attractions, the modesty, genuineness, and courtesy of her manners, a refined and cultivated taste, firmness of principle, and humble and consistent piety, she was the object of respect and affection to a large circle of friends and acquaintance. The kind Providence, which had endowed her with so much that was lovely and attractive, continued the light of her example and the powers of her mind to the last hour of life. "A sheaf was ready for the garner;" and loved, honored, and mourned, she has gone to her rest.

PURSER—In Brooklyn, Mr. Thomas Purser, for nearly thirty years a member of the Board of Managers of the N. Y. S. S. Union. The Board adopted resolutions honorable to his memory, bearing testimony "to the long, uniform, and ardent devotion of our departed brother to the welfare of the Sunday-school cause in this city and throughout our country; and his cheerful and ready spirits to co-operate with and sustain his fellow-laborers in advancing the cause of Sabbath-schools, as a lively example worthy of our imitation."

WATERBURY—At New-Haven, Feb. 23d, Nancy C. Waterbury, wife of S. R. Waterbury, aged 43 years. She had been for twenty-five years a professed follower of Jesus Christ, and had exhibited the Christian graces in beautiful harmony. Her sweet, cheerful temper endeared every acquaintance, and manifested the power of faith to illumine the night of sorrow; for she followed to the grave first her boy at the age of five, and then her only surviving child, a sweet girl of fifteen. During a protracted illness, her pleasant smile and patient submission banished gloom; and her prayer was kindly answered at the last in an untroubled passage over the waters of death. "The name of that chamber was peace."

DUDLEY—At Northfield, Conn., on New Year's Day morning, 1856, Mrs. Betsey Dudley, widow of Abel Dudley, formerly of Guilford, Conn., aged 74 years. It seemed so much like composing herself to rest during the last hours of the departing year, and so gently breathed out her spirit at two o'clock, we can hardly realize that she commences the New Year in eternity. When the sun went down, she said, "*The Lord will make my bed*," and ere the morning light arose was shrouded for the grave. Many hearts were made sad under this bereavement; but those who *knew* her do not mourn without hopes. She has borne her share of life's burdens; its trials and pains she has endured with a good degree of patience, and now we trust she enjoys her rest. She did not outlive her usefulness, nor did the stealthy messenger take her by surprise—her temporal affairs were arranged, and the articles for her laying out were provided. Few have "*set their house in order*" better than she.

STEELE—At Seymour, Conn., Feb. 20th, Mrs. Ruth Steele, aged 90 years. The poet Young tells us, that "He lives long who answers life's great end." The deceased lived long in this, the highest and best sense; for she was a spiritual exemplary Christian, and a blessing in her day and generation; and likewise in another sense, that she reached the advanced age of ninety. She was eleven years old at the declaration of our National Independence. Her father died in the service of his country. She was married near the close of the war; was a pensioner after her husband's death, and lived with him more than half a century. She was spared to see the fifth generation of her kindred, and took much satisfaction in recounting incidents of Revolutionary times, to many of which she had been an eye-witness. Though she had the usual infirmities of age, she patiently, prayerfully, and resignedly waited all the days of her appointed time till her change came, and then departed in the faith of the Gospel, and the triumphant hope which it inspired. "Even to old age I am he, and even to hoary hairs will I carry you." "Precious in the sight of the Lord is the death of his saints." N. E.

BUSINESS NOTICES.

Engravings of Cole's Voyage of Life can be had at this office at the following prices:—Artist's Proofs, $50 the set; Lettered Proofs, $30; Plain Proofs, $20. All orders must be accompanied with the money. Address JOSEPH H. LADD, 880-tf New-York.

It is worse than useless to suffer from a protracted cough when relief may be so easily obtained. WISTAR'S BALSAM OF WILD CHERRY is undoubtedly the most reliable of all preparations offered for the cure of throat and lung complaints. 869

Later from Europe.—By our latest advices from Europe, we learn that the reputation of that great remedy, Dyer's Matico Expectorant, is fully established, and there is a good prospect of great sales being made in the article during the coming season. We do not wonder at this, for this great destroyer of pain is all that it is recommended to be, and the proprietor warrants entire satisfaction or the money received for it will be refunded.—*General Advertiser.*

For sale by A. H. FIELD, *Sole Proprietor*, 880 Providence, R. I.

Trees and Plants.—PARSONS & CO., Flushing, near New-York, invite the attention of those intending to plant to their fine stock of vigorous and symmetrical

TREES AND SHRUBS,

Of the most desirable varieties, and to their large collection of

EXOTIC PLANTS, VINES, ROSES &c.,

Evergreen and Deciduous Trees, by the quantity at reduced rates. For catalogues apply by mail or at No. 29 Wall Street, basement. 880-884

Wm. S. Irvine, 112 Canal street, invites the attention of the Ladies to his splendid assortment of

MILLINERY, DRESS TRIMMINGS, ETC.

Also, his beautiful assortment of

CLOAKS AND TALMAS. 878-429

The Regular Monthly Meeting of the Board of Managers of the NEW-YORK SUNDAY-SCHOOL UNION, will be held on Wednesday, 19th inst., at 4½ o'clock, P.M., at the Room over S. S. Depository, (entrance Park Row.)

March, 1856. NATHAN LANE, Rec. Sec'y.

☞ **Notice to Pastors.**—Many pastors are accustomed to have occasional exercises for the instruction of their people, especially the *young*, in the Assembly's Shorter Catechism. All such pastors will greatly oblige a subscriber by furnishing him with an account of their *time and mode of conducting* such exercises. An *early* reply is particularly requested.

A. BULLARD,
BOSTON, March 7, 1856. Sec. of MASS. S. S. Society.

Read the following from Messrs. Fall, McCrackin & Co., Lancaster, Ohio:

"GENTLEMEN:—I feel it my duty, as an act of kindness to the afflicted, to inform them what Park's Balsam of Wild Cherry and Tar has done for my daughter. There is many a parent who has given up a beloved *daughter* or a *son*, as a prey to that fell destroyer, Consumption:

☞ *To all such*, who like me have been seeking with trembling hope for some remedy of real efficiency, I would say seek no further, but try at once Dr. Park's Balsam of Wild Cherry and Tar. My daughter, Sarah Jane, aged 17 years, whose life for months had been despaired of, and was supposed a sure prey to Consumption, *has been cured!*—restored to *perfect health!* and that, too, by using five bottles of Dr. Park's Balsam of Wild Cherry and Tar. JONATHAN COULSON."

It is unnecessary to add comments. Consumptives do not longer delay; procure our "Medical Almanac," with full statements, of our agent in any town. BARNES & PARK,
879-882 304 Broadway, New-York.

The Rev. Daniel Wise, Editor of Zion's Herald, in a recent editorial, speaks thus of BROWN'S BRONCHIAL TROCHES:

"Our readers will find an advertisement of these excellent lozenges in another column. We have been accustomed to use them for six years past, and have found them of great service in allaying bronchial irritation and in subduing hoarseness produced by colds. We do not think they will cure established bronchitis; but where the disease is in its incipient stages, they will doubtless afford great relief. Several organs are out of tune they are almost indispensable to the public speaker. We make it a rule never to recommend a medical nostrum in our columns; but having found these lozenges beneficial in a diseased state of the throat, we suppose our rule in their favor, believing that we do our clerical brethren a real favor in calling their attention to them."

☞ J. C. FOWLER & SON, Boston; BARNES & PARK, New-York; F. Ells & Brother, Philadelphia. Sold by all druggists in the United States. 880-881-Pet.

Ladies' Gaiter Boots, in Broadway, only $1.99; Ladies', Misses', and Children's Shoes, at Crosby's, 455 Broadway, cor. Howard street, (formerly of 40 East Broadway,) in great variety, of best material and workmanship; some styles very low prices, for instance: black, brown, and light Gaiter Boots, a good article, only $2.00 per pair. Gaiters from proper. tionally low. Ladies please call and examine for yourselves. All kinds of Ladies' shoes made to order in the best manner, with dispatch. 869–881 Als.

Hill's & Stringer's Original Dandelion Coffee.—Are you troubled with indigestion, flatulency, constipation, sick headache or general debility? If so, get a box of this Coffee, and you will be relieved. Be sure and obtain the genuine, as imitations are afloat. For sale at the General Depot, No. 679 Broadway, and by most Druggists. 876-880-X

F. H. CHICESTER,
TAILOR,
No. 53 BROADWAY,
Opposite United States Bonded Warehouse. 863-888

N. SWEZEY,
SCULPTOR AND DESIGNER,
Corner of Bowery and 3d street, New-York.
CONSTANTLY ON HAND
THE LARGEST ASSORTMENT
TO BE FOUND IN THE WORLD. 862-883

The New Gridiron, Robinson's Patent, accomplishes three desiderata:

1. It saves all the gravy, none dropping into the fire.
2. It cooks the steak through without burning the outside.
3. It prevents any smoke in the kitchen or house.

Three sizes, from $2 to $3. Sold at the American and Foreign Patent Agency, No. 79 Duane street, 100 feet east of Broadway. 876-890 X

Tuttle's Fancy Bazaar.—If you wish to be pleased and astonished at rare and beautiful specimens of workmanship, taste, and skill, visit Tuttle's great FANCY STORE, 345 Broadway. His store is a perfect World's Fair within itself, and is decidedly the largest, most beautiful and curious collection of Rich Fancy Goods ever displayed in this country, comprising every article of this kind of goods ever manufactured in any part of the world. It is impossible to conceive how comfort, luxury, or a refined taste can demand anything not to be found at Tuttle's. 866-47-H

St. Vitus Dance.—It will, no doubt, be gratifying to those who have children or friends afflicted with this disease to hear that they can be cured by calling on the undersigned, who has a remedy that is sure and harmless. It is an outward application. There will be no charge whatever until the patient be cured. The best of reference will be given.

887-890* W. J. M. FISH, 372 Fulton st., Brooklyn.

Dr. Gourad's Italian Medicated Soap positively cures Tan, Pimples, Freckles, Eruptions, and all skin deformities. FOUDRE SUBTILE uproots hair from low foreheads, upper lips, or any part of the body, quickly and safely, warranted. LIQUID AND POUDRE ROUGE for pale lips and cheeks, defying detection. LILY WHITE and LIQUID WHITE for sallow, red, bad complexions. HAIR DYE AND HAIR RESTORATIVE, keeps hair from falling out, and renders stiff, wiry hair soft silky, glossy, and curly. Found at the old established depot of Dr. T. FELIX GOURAUD, 67 Walker street, 1st store from Broadway. 845tf

The fame of Dr. O. M. Hallard's New Hair Dye stands preëminent above all others, having taken the highest premium at the World's Fair and the American Institute, where its coloring properties for the hair were thoroughly tested, and acknowledged by the most eminent chemists to be the best, as it was every way adapted to the purpose recommended. For sale, or applied, at No. 500 Broadway, New-York. 861-419Le.

Edward G. Tileston & Co.,
COMMISSION MERCHANTS,
7 FEDERAL STREET.....Boston.
84 BROADWAY.....New-York.
20 CHESTNUT STREET.....Philadelphia.
E. G. TILESTON. [867-tf.] J. HOWARD, JR.

D. Devlin & Co., Wholesale and Retail dealers in CLOTHING, 258 and 260 Broadway, corner of Warren-st., New-York, have now on hand a new and complete assortment of Fall and Winter Goods for men's wear. The business of the house embraces the entire range of the men's and boy's clothing trade, in the wholesale, retail, and custom departments, and its aim is to be perfect in each. Our ready-made goods are warranted equal in style, durability and workmanship to the best ordered work of our own or any other merchant tailoring establishment, and considerably lower in price. The one-price system is rigidly adhered to, and customers may rely on being fairly and liberally dealt with. 871-421-A

Delight's Spanish Lustral will make Hair grow on bald heads. It is the greatest discovery of the 19th century. For a toilet article it is superior. 40,000 bottles sold the last six months in New-England. Prepared from a recipe brought from Andalusia, Spain, by J. C. WADLEIGH,
LAWRENCE, Mass.
Sold in New-York by BARNES & PARK. 879-490

Wilder's Patent Salamander Safe,
THE BEST FIRE-PROOF SAFE IN THE WORLD.
IS NOT NOW made and sold by Silas C. Herring, or his agents, but is manufactured and sold by the patentees, with WILDER'S PATENT BURGLAR AND POWDER-PROOF LOCK, at the Warehouse, No. 122 Water street, near Wall, New-York.
876-888-D B. G. WILDER & Co., Patentees.

Gas, Gas, Gas.—New styles of gas-fixtures for the spring trade, of both modern and antique designs, just out. Wholesale buyers particularly invited to call at the Great Manufacturing Depot of ARCHER WARNER & Co., No. 376 Broadway. 883-884

[No. 2.]

Messrs. John I. Brown & Son:—Your "BRONCHIAL TROCHES" seem to me a simple and elegant form for administering, in combination, several medicinal substances, held in general esteem among physicians in the treatment of Bronchial affections, Coughs, Asthma, etc. Very respectfully,

Boston, Sept. 1, 1852. GEO. F. BIGELOW, M.D.

Any person in the United States or Canada who cannot readily obtain "Brown's Bronchial Troches," will receive a box by mail, by enclosing to BROWN & SON, Boston, 36 cents in stamps. 879-880-Pet

A SITUATION WANTED AS JANITOR, by a man of steady habits. The best of city references can be given as to character and competency. Would make arrangements to commence any time between this and the 1st of May. Please address J. L. P., *Independent* office. 875-tf

PURE IRISH LINENS
FROM AUCTION.
CHARLES G. HOOK, No. 759 Broadway,
Would call the attention of
Hotel and Housekeepers
To an Extensive Invoice
of
Pure Irish Linens, in Variety,
Recently Bought at Auction
at Reduced Prices.
Consisting of
Plain Shirtings and Sheetings,
Plain and Damask Diaper Cloths,
Snow-Drop Damask Table-Cloths,
Damask Napkins and Toweling,
Pillow Casings and Sheetings, (all widths,)
Marseilles Quilts and Counterpanes,
And will be sold at a small advance.
CHARLES G. HOOK, No. 759 Broadway. 880-X

A FEW OF THE BARGAINS AT THE BOWERY SAVINGS STORE, No. 126 Bowery, New-York.

80,000 yards fine Brilliantes, at 1s. These goods are slightly imperfect, and are worth 2s. 6d.

30,000 yards fine Striped Ginghams, at 5d. per yard. These goods cost over 18 cents to import.

10,000 yards Paramattas, at 18 pence. These are worth about 3s.

A large invoice of Marseilles Quilts, at $2 and $2 50. These have been selling at $4 and $5 each.

A beautiful lot of Embossed Table Covers, at 6s to $9.

10,000 dozens Linen Napkins, at $1 per dozen.

2,000 dozens Linen Table Cloths, at $1 and $1 25.

5,000 yards Fine Irish Linen Shirtings, 2s. to 3s. 6d. These four lots were sold under the inspection of the Port Wardens, and are a wonderful bargain.

DOMESTICS we receive weekly from the factories direct, and retail at wholesale prices; by the piece we allow the agent's commission.

We are receiving daily NEW STYLES SPRING GOODS, and from auction choice bargains. (880-X) F. W. & W. F. GILLEY.

LOOKING GLASSES.—M. P. WHITTOCK; 101 Canal Street, opposite Wooster, manufactures and has constantly on hand, Wall, Mantel, Pier and Oval Mirrors, Ornamental Vases, Window Cornices, Marble Slabs and Brackets, Portrait and Picture Frames. All of which are of the newest patterns, first quality, and at the *lowest market prices*. LOOKING-GLASS PLATES OF all sizes. 880-892-J

INSURE YOUR LIFE.
THE MASSACHUSETTS' MUTUAL LIFE INSURANCE COMPANY, Springfield, Mass.
Cash Capital and Surplus, - - - - $134,272 16.
Office No. 5 Trinity Building, 111 Broadway, New-York.
J. L. WELLS, Agent.

This Company, in commencing business in the city, by authority of the Comptroller of the State of New-York, invite attention to their general plan of operations, and well-known list of Officers and Directors. Every clergyman, and man of moderate means, may secure by a moderate annual or quarterly payment, a policy which, during his life time, will relieve him from much depressing anxiety, and at his death place his family beyond the reach of want.

☞ The agent will offer unusual facilities to clergymen in indigent circumstances, and endeavor to correct many popular errors on the subject of Life Insurance, upon an interview.

A medical examiner attends daily from 1½ to 2½ o'clock P.M. 880-888c

HARMONIUMS OF ALEXANDRE, OF PARIS.—A few of these Splendid Instruments just received. They are the best substitutes for the organ yet known, and are admirably adapted for the use of small churches. Prices from $80 to $385, according to size and number of stops. Illustrated price list with full description of the instrument forwarded free on application to THOMAS BAKER, 827 Broadway, New-York. PIANOS to rent and rent allowed on purchasing. 880-881c

COLBY'S SALES
OF
DAMAGED GOODS,
FROM THE LATE WRECK.
A. G. COLBY, No. 289 Grand Street,
WILL OFFER THIS WEEK,
ALL THE REMAINING STOCK
OF WET GOODS.
Comprising
WET SILKS,
WET SHAWLS, WET DE LAINES,
AND OTHER DRESS GOODS.
WET SHIRTING LINENS,
WET LINEN DAMASK,
WET LINEN TOWELING,
AND NAPKINS.
DOMESTIC COTTONS SLIGHTLY WET,
MARSEILLES QUILTS,
FLANNELS, BLANKETS.
Hotel and Housekeepers can save 50 per cent., at
880-X A. G. COLBY, No. 289 Grand Street.

FARM AND STOCK AT AUCTION!!—Will be sold on the premises to the highest bidder, on the 19th of MARCH, 1856, at 10 o'clock A.M., the well-known DENISON FARM, in Hampton, Windham Co., Ct., containing 150 acres of choice land, well supplied with water, timber and a great variety of excellent fruit. ALSO, at the same time and place, valuable STOCK, FIXTURES, &c., &c. If said day be stormy, the sale will take place on the next fair day. Apply to

880 J. H. DENISON, on the Premises.

A FEMALE BOARDING SCHOOL FOR SALE.—An Established Seminary in one of the best locations in the country, with over 70 pupils in regular attendance. An excellent position for a clergyman desirous of teaching. The good will of the school, with five years' lease of the school and of the dwelling, sufficient to accommodate the family and 22 young ladies as boarders, will be sold for $1500. Address, TRANSIT, 880-881* Columbia, Penn.

WEST HAVEN FEMALE SEMINARY.—The Summer Term will commence on Thursday, May 1st. This Institution is located in West Haven—a quiet, healthy village two and a half miles south from New-Haven. Here young ladies find a pleasant home, with every advantage for acquiring a thorough education. Deserving daughters of Clergymen, in need of assistance, will be received on very reasonable terms. Circulars, containing, also, references can be obtained by addressing, Mrs. S. E. WRIGHT,
880-886 West Haven, Ct.

SEEDS AND FERTILIZERS, AGRICULTURAL IMPLEMENTS, GENUINE PERUVIAN GUANO, BONE DUST, SUPERPHOSPHATE OF LIME, PLASTER and POUDRETTE.

SEEDS.—Grass, Clover, Wheat, Oats, Barley, Corn and all other Field, Flower and Garden Seeds—Wholesale and Retail.

PLOWS, Harrows, Seed Sowers, Rollers, Threshers, Horse Powers and every description of Agricultural and Horticultural implements—the largest assortment in the United States.

ALLEN'S PATENT MOWING AND REAPING MACHINES and all other approved makers.

R. L. ALLEN,
880-883*J 189 and 191 Water Street, New-York.

REMOVAL!—MASON BROTHERS, Publishers, New-York, have removed from No. 23 PARK ROW, to Nos. 108 and 110 DUANE STREET. 880-883

"A HAND BOOK FOR THE MILLION."
500 MISTAKES CORRECTED.—What "*The Independent*" says of it:

"Everybody may profit by this little volume—A CAPITAL BOOK.' "We commend this to the notice of all our readers, and especially to those who speak in public or who write for the Press."—*National Magazine.*

Price 87½ cents. Single copies sent by mail (postage paid) on receipt of 18 three-cent postage stamps. Published by

DANIEL BURGESS & Co.,
880-882 No. 60 John-st., New-York.

ENGRAVINGS OF COLE'S VOYAGE OF LIFE:—"CHILDHOOD," "YOUTH," "MANHOOD," and "OLD AGE," published by subscription.

Artist's Proofs, on India Paper, before letters, $50
Lettered Proofs, on India Paper, " 30
Plain Proofs, on best English Paper, " 20

Artists' Proofs of the entire series are now ready, and will be supplied to subscribers in order. Lettered India and Plain Proofs will be ready in about a fortnight. A Prospectus with full description of the Publication, together with various letters and testimonials respecting it, from eminent artists and lovers and friends of Art, in our country, may be obtained by personal application, or by letter, addressed to

"THE VOYAGE OF LIFE,"
REV. A. R. WOLFE,
880-883 Spingler Institute, New-York.

SCROFULA, EFFECTS OF MERCURY, CONSUMPTION, BRONCHITIS, DYSPEPSIA, RHEUMATISM, AFFECTIONS OF THE STOMACH, BOWELS, LIVER, AND NERVOUS DEBILITY IN BOTH MALES AND FEMALES, &c.

SCROFULA will cause these and other chronic diseases, unless cured. Dr. HEATH, No. 850 Broadway, New-York, devotes his whole time to curing these and all chronic affections. He invites the afflicted to call, especially those who have received no benefit from previous treatment by other physicians.

We were cured by Dr. Heath:—Marcus Colborn, 423 Broadway; J. C. Byers, Jane Laughton, B. F. Banker and child (blindness). M. O. Chapple (deafness), F. Richbing, S. W. Rice and wife, &c.

Dr. Heath is an honorable and skilful physician and surgeon:—L. Green, M.D., J. A. Smith, M.D., J. K. Snell, M.D., Hon. A. Loomis, Hon. George Potrie, Hon. N. S. Benton, Auditor State of New-York, Hon. Judge Ogden, City Judge, New-York.

Patients at a distance can consult the doctor by letter, stating their cases fully, and receive advice, and all the necessary remedies, by mail or express, thereby obviating the necessity of a personal visit. His introductory work, with illustrative engravings, will be sent free to any address.

N. B.—On the first of May Dr. Heath will move to 101 Spring street, opposite the St. Nicholas Hotel. 880-X

EASY, RAPID AND BEAUTIFUL EXECUTION IN DRAWING FROM NATURE, is accomplished in a few lessons by Mr. WOODS' novel system, as taught by himself, at his

Family Reading.

HONOR AMONG BOYS.

If, as it is said, there is "honor among thieves," why should this noble quality be lacking in so many little boys?

"Boys will be boys," said one in reply to a remark of mine on this subject. This I know, and do not desire to see "old heads upon young shoulders." What I want is to beg boys to be governed by honor, and honesty, in their dealings with one another.

"Why don't you lend your skates and sled to the other boys when you are not using them?" I have asked, and been answered, "Because *boys* think nothing of breaking one another's things, and sometimes consider it *smart*, and then laugh at you for being so *green* as to lend them."

"But don't they pay the damages?"

Now was my turn to be laughed at for the absurdity of my question. "Pay damages! never!" This grated harshly upon a mother's ears, and I'll tell you why. Because in the first place I know how much a boy thinks of his *first* sled, first skates, and first pocket-knife. Many rich men who live in free-stone palaces in New-York will confess that they never had a greater prize than their *first sled*, with its bright paint and well-ironed runners, and that the possession of skates gave them many sleepless hours of delight. Now when boys know so well how much they prize their own things, is it not very much like *stealing*, to carelessly injure another boy's property and make no effort to repair the loss?

"But how can a boy pay, when he has got no money?" I hear one of my readers say, perhaps impatiently.

He can go home and tell his father what he has done, and beg him to give him the means of repairing his loss. If his father sees fit to refuse his request, he can save his pennies till he has enough money of his own; or he can select from among his playthings something worth enough to pay for the harm he has done, even if he has to give away a very precious toy. If he is too poor for this and has a little Yankee contrivance, perhaps he can mend the injured article and make it as good as new. If this cannot be done, he can go to his playmate, and say he is very sorry for the accident, and that he is not able to repay the damages, and then show his sorrow by improving the first chance to do his injured friend a favor. He will not have to wait long for an opportunity to show *kindness* which is better than money.

This is as much a young boy's duty as it will be when he is a few years older, and accidentally injures a borrowed horse and carriage, to repay the owner for his loss. A boy who will break another's knife, lose his ball, drop his new book in the mud, or break his sled, and then laugh at his playmate's distress, or even refuse to pay him in some way for his loss, will be very likely to make a forger, defaulter, burglar, or perhaps something worse.

A mean unfeeling boy is a sad hopeless sight. Like a crooked, dwarfed, young tree, nothing grand or noble can be made of it. Age will only make it more ugly and despised.

It is too much the fashion among boys to scorn gentle loving manners, or leave their sisters to learn such ways, while they try to be what they call *men*. A boy who wishes to be a *true man*, "the noblest work of God," must begin while he is young to be honest and *honorable*, and "do as he would be done by," for he will be the same person when he grows up that he is now, only stronger, larger, in mind and body, and better able to do good or evil. Let us by all means have "*honor among boys*."

M. E. W.

ABSENCE OF REVIVALS.

THE NEGLECTED SPOT.

Some of the friends of Zion are beginning to be alarmed at the general dearth of revivals in our land. One inquires "what will become of our churches?" while another asks "if judgment begins at the house of God, what shall be the end of them that obey not the Gospel of God?" While ever onward flows the tide of time, bearing on its troubled bosom the mighty throng, down to one general ruin.

Many are the causes assigned, to which as their issue may be ascribed this wide desolation, which as an angry current is growing more wide and deep as it rolls along. Now it is charged to a want of holy unction in the ministry; now it is the alleged effect of spurious revivals and unsound measures, and then again it is imputed to a general worldliness of the church. But are there not further up this desolating stream than these inquirers have gone, causes more real and tangible than those they have assigned; and which in our day of surpassing activities, have not, from their apparent slightness, received their deserved attention? In our religious work, have we not while engineering the larger and more imposing machinery, overlooked some of the small and hidden wheels though just as essential in our great undertakings? We have secured a popular and trained ministry; have reared holy edifices with lofty domes and towering spires; and they are adorned with the architecture of by-gone ages. We have our platforms and their stirring eloquence. We have also our church-building, church-extension, and church-publishing committees. But oh! *has the Church a closet?* We ask not, have the thousands, but have the ten thousands of Israel such a *spot* or *place*, from which the earnest, fervent, persistent prayer daily ascends, "Wilt thou not revive us yet again?"

The *neglected spot* is indeed a very humble place. It may be by the river-side, as where Jacob prevailed with God; or on the mountain or in the desert, as where Jesus went to pray alone; or in the upper chamber, as where Daniel prayed with his face Zion-ward. We know it has not great attractions for the vainglorious and earthly-ambitious; for those whose religion shines brightest amid the pageantry of outward forms, or a worship seen of men. Nor is it a desirable spot to the censorious who are wont to throw down their own responsibility at a brother's door. It is devoid of display and fashion which rustles its costly folds along the broad aisle, and sits down to coolly estimate a pastor's unction with a heart congealed amid the toil of the muck-rake, or at the behest of the toilet. Yet it *is* a *spot* which Jesus and his saints now with him in glory, loved to visit when here below; and where now,

"He deigns to meet the weakest saint upon his knees."

It is where the soul is alone with God, and communes with itself in his awful presence. *It is the place* to pour the penitential tear; to feel the joy of pardoning grace, and wax stronger in the Lord; to feel as Jesus feels for dying souls, and learn how to win them to the cross and win ourselves a crown. Oh! that we might be heard through all this land about the *neglected spot!* We would ask every dear friend of Christ, do you desire a revival; would you hear the song of new-born souls, and witness a display of Pentecostal grace? Then, let judgment begin at the sanctuary of your own heart. Revisit that *neglected spot*, not hastily, nor conveniently, but three times a day; and when alone with God, go not away unblessed, until thou art a prince with God. Then will the pastor be anointed afresh; the fire of your devotion will glow in your own and kindle in other hearts; and sinners will learn that you have been with Jesus, and bow their hearts to God.

S. V.

PHŒNIX, N. Y.

COLUMBIA'S SHAME.

BY AUGUSTA MOORE.

Toll, toll the bell!
Our country's star is falling!
And all the hosts of hell
Rejoice with glee appalling;
With pallid brow Columbia stands,
The dark blood dripping from her hands.

"Daughter of Liberty,
"What hath defiled thy garments;
"Loathsome they are to see,
"Like foul, worm-eaten cer'ments?
"What horrid deed—what awful sight,
"Has turned thy blooming features white?

Her blood-stained hands the goddess raised,
And wildly on their hue she gazed,
With darkly rolling eye;
Then its clear glance of living flame,
Revealing well her matchless name,
Turned on me mournfully.

"My *children* make me vile," she said;
Then heavily her regal head
Was bowed by grief and shame;
"Oppression sits within my gates,
"Dishonor on my footsteps waits,
"My sons pollute my name.

"My hands they wet in guiltless blood,
"And in a black and dismal flood
"Of avarice, lust, and pride,
"Whose loathsome, foul, and fetid waves
"Howl fiercer than a maniac raves;
"My vesture they have dyed.

"My dark-browed children's wails are borne
"To greet me on the breath of morn
"And on the air of eve.
"I may not stay the cleaving lash,
"For quiv'ring flesh and cruel gash
"I have but power to grieve.

"Hark! hear'st thou not the clanking chains,
"The frightful groans that chill my veins,
Nor those despairing cries?"
Thus spake Columbia, and her tones
Seemed pregnant with the tears and moans
Of all life's agonies.

Abroad upon the passing gale
The heaven-born mourner poured the wail
Worthy a great heart riven;
And shrieks, and groans, and curses blent,
From myriad breaking hearts were sent
With her loud cry to heaven.

The Judge of nations heard it all,
And soon the avenging sword will fall
Hot with devouring ire.
Columbia's sun in blood shall set,
Columbia's soil with blood be wet,
Be purged by blood and fire.

Then that dark enemy
Whose crown of fire is gleaming
Amid his hosts shall see
A brighter morning beaming,
When Freedom's glorious banners wave
High o'er Oppression's deep-dug grave.

THE CITY OF THE LION.

It has been stated by some writer that from two to three hundred persons are annually killed in *Singapore* by tigers that swarm the jungle thereabouts. This is incorrect. Having lived in Singapore at three different times, I know that credible reports there fix the number at much less than this. But it is true that on this island, whose inhabitants mostly dwell at Singapore City, on an average at least one person is every week killed by a tiger.

These *royal cannibals* come over to the island from the Malayan peninsula by swimming the straits that separate it from the main land. These straits are about one-fourth of a mile wide. The East India Company have offered a bounty for the destruction of these dangerous visitors, which while it leads to the killing of some of them, does not materially lessen the number of persons who perish by their attacks. I will here say, that Singapore—formerly spelled Singhorpura—which being interpreted is, "*The City of the Lion*," is an English colony, and under the government of the "East India Company." As the English say, it is a "clever place," by which they mean that it is a place where much business is done. The island of Singapore is about twenty-five miles long and ten or twelve miles wide. A little more than thirty years ago it contained but about three hundred Malays. Since that time to 1845 it increased chiefly by immigration to about fifty-seven thousand, of whom only three hundred were Europeans, and at the present time it contains seventy-five thousand people, of whom not more than four hundred are Europeans. The rest are Chinese, Malays, and native East Indiamen from adjacent parts.

The Chinese who dwell there, to the number of some thirty thousand and upwards, may be considered as the *laboring* class. It is calculated that over thirty thousand acres of land on the island is under cultivation, the greater part of which is tilled by these children of the Celestial Empire. At first view one would suppose from the hilly appearance of the island that it is unproductive, but a minuter view shows immense flats along the sea-shore, which are inexhaustibly rich and generally under cultivation. The hills also grow fruits, and they are a garden for the beautiful nutmeg tree.

The Chinese people are those who suffer most from the destructive assaults of tigers. They go from the city to the jungle for wood, and while engaged in gathering it some yellow prowler springs forth from his hiding-place, and by a single bound alights upon the back of his chosen victim, strikes a claw into each shoulder, and then fastening his carnivorous tushes into the neck, in a moment he starts for the thicket, dragging his prey along as a cat catches and bounds away with a rabbit almost as large as herself. To think of one such case as this fills the heart with horror, but to know that from year to year every week one of our fellow creatures is here thus destroyed, greatly increases the dreadful feeling. The tigers as they prowl about are seldom seen except by those who are attacked. I have good Malay testimony for the remark that when several persons go together into the jungle, and are on their journey, if a tiger attacks them he always selects the hindermost one. I was also told that when a Malay has for any reason to take a journey far into the interior, he will if he can hire two or three Chinamen to follow him, or as many as he judges will satisfy the rapacity of these *greedy rulers* of the forest. It is strange that men can be hired for money to go on such a business for such a purpose, but it is no more strange after all than the course which more than half our own countrymen pursue. They, too, go for gain in the way of death.

The tigers of Singapore seldom come within an half mile of the city. While I lived there I used to take morning walks into the country, and I always had a feeling of security though I went alone and carried nothing with me for defense but a staff. One morning, however, being a little unwell, I for the sake of observation extended my walk much farther than usual. As I was passing along the narrow way that led through the thick brush I met a Malay, who was going on a run. He stopped and saluted me, and pointing to a place by the way where I had just passed, said, "No good, master, go here. Tiger kill Chinaman there, one day gone." From all he said I believed the correctness of his statement, and almost before I was aware I found myself walking at a brisk step homeward. A little crackling among the bushes at my right started me off into a smart run, which I kept up without weariness till I came within sight of the city. And glad was I that I had escaped as a bird from the snare and had not fallen a prey to the striped beast.

Very shortly after this, perhaps it was on the very day, I was reading the Scriptures where it says, "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about seeking whom he may devour." And I thought I realized as I never did before what it is to be vigilant, to be circumspect, or in common language what it is to "*keep one's eyes about him*," lest Satan spring upon us in an hour when we are "not aware." I thought I also realized as I never did before the truth that a person may feel very secure when he is in most imminent danger, and that the mere believing one's self to be safe, if he be not really so, does not prevent his ruin.

Also—what it is for one to arouse from a state of carnal security, and to "escape for his life, looking not behind him, nor staying in all the plain," "lest he be consumed."

Also—by being amid the danger of the jungle, out of the city, what is it to be in sin and out of Christ.

Also, that Satan, though invisible, is as a ravenous lion or tiger, ever prowling about the pathway of those who walk in the ways of sin, and ready at the first opportune moment to spring upon them and devour them. Oh that men would realize this! Oh that they would consider the fact, that thousands have been destroyed by this adversary of God and man, and that every week numbers of our fellow creatures become his prey, who might have fled to the city of our salvation and have been safe.

I also, I think, set a more proper estimate on the importance of friendly warning and expostulation. What the heathen Malay said to me from the impulses of a feeling native to humanity, "No good, master, go here. Tiger kill Chinaman there one day gone":—so should I say to those whom I meet going in the ways of destruction, "Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about seeking whom he may devour."

A. O.

TO-DAY AND TO-MORROW.

What though from phantom thoughts my eyes
With bitter tears are flowing;
The sunshine in my chamber lies,
And the winds are freely blowing
Through the heavens this joyous day,
Bearing every cloud away.

And will not God who loveth us
And pitieth every sorrow,
E'en while his hand reproveth us,
Send me a glad to-morrow?
An inward sun, a heavenly air,
To waft away each cloudy care?

Then like a placid morning sky
Shall be my spirit's pleasure,
Where shadows only wander by
To show how clear the azure;
And thought—a bosombird that sings
Of hope and love with folded wings.

MARCH, 1856. DEAN.

MR. ALLEN'S SON.

Mr. Allen lived in a large white house, with green blinds, which stood on a high bleak hill, overlooking his factories. One could not speak of Mr. Allen, without speaking of his factories; nor see Mr. Allen without seeing his factories—they seemed one and the same thing. He was an active, cheerful man, never guilty of despondency nor of great sympathy for others in all his life. From the time the great factory-bell rang for beginning work in the morning, till it dismissed to rest in the evening, Mr. Allen was briskly on the alert. In the evening he relaxed, as he called it; that is, strolled about and looked at his factories, that seemed twice as large and grand as usual, in the dim light, quite like phantom factories indeed, or planned additions to his business, or discussed the tariff question with a neighbor.

He was a religious man, in *his* way. That is to say, he thought to himself, "I have these great factories in good order, I deal honestly with all men, I pay my hands good wages, I am industrious myself, and I pay as much for the church as any man in the town."

He was fond of his wife, a dovelike, tender-hearted, dependent woman, but it seemed to be more because she was *his* wife, than anything else. There was but one being in the world he really loved, independently of himself, and that was his son, a noble free-hearted boy, a happy combination of his father's energy and his mother's affectionate soul. Named Merival, for an old friend of his father's, he was familiarly called Merry. So Merry Allen stands before you, with rosy cheeks, and brown hair, and straight little figure, looking like many other boys of fourteen, if you except his gray eyes, usually quiet and kind, but which darkened and flashed wonderfully sometimes. Those beautiful eyes, which looked at the factories too, but saw there, what Mr. Allen's never began to see—poor people working hard, and often very tired, some getting along pretty well, and when the eyes looked at these, they grew bright as stars, but darker and sorrowful, when they saw some poor creatures drudged with work, and hardly living at that. Ah yes! sometimes—sometimes tears stood in the beautiful eyes, but were quickly winked away, as Merry whispered to himself, his two hands pressed tightly together, "I shall be a man very soon, and then I will help the poor." But Merry was not one who said "I shall do," but never did. The work-people came to know his bounding step, coming up the stairs, and to smile, and knock each other as they said, "Here comes Master Merry." They said this, one cold winter afternoon, as his rosy face looked in at the door. He went straight up to an old man, who was bent down over his work.

"How do you do, Martin?" said he.

Martin looked quickly up. "Oh I'm middling, young master, for an old un, but I don't rightly know, till wan'st I'm home evenings, how I am."

"Why, Martin!" asked the boy, "are you very old?"

"Nigh fifty I am, but if you had to work hard like me, from a little boy, let alone grieving, you'd get old afore that, and not be so healthful looking as you look to be now, and always is going to be, I hope, in God's blessing."

"Have you your Testament, with the beautiful pictures, in your pocket?" asked Merry.

"Yes, and welcome," answered Martin, taking it out reverentially, and handing it to him.

"I'll bring it back pretty soon," said Merry; "I want to look at it as I walk around." He stood by a window, and looked at a picture of Christ bringing the poor around him and healing their diseases.

"Oh, I wish he was here!" he exclaimed.

"Who's that Master?" said a young man, who stood near him.

"Jesus Christ," said Merry solemnly.

"An what for, are ye wantin' him?" said the man.

"Because, Jack, he would make everybody well."

"Oh then it's here, I wish he was," said Jack. "It's for my mother I'm wantin it, she's so down sick, for nigh a year now, and no one to care for her but myself."

"Is she Jack?" whispered Merry.

"Yes indade, Master Merry, and it's along o'working herself till death I'm thinking, and living down in the old Black Alley, where you'd hardly be gettin' a breath o'air, the more it's such a windy day."

Merry walked slowly away without saying a word, except what the eyes said, back to old Martin. "I'll put your Testament in your pocket for you," said he, "and, Martin, will you meet me this evening, in front of the factory, and take me down to where Jack Goodman lives?"

"I'm afraid your father wouldn't be liking it," answered Martin.

"I won't go without leave; do promise me, Martin, won't you?"

"Oh yes, young master, I'd promise any thing at all to you, if wasn't it was right." A few minutes after Merry had gone, Martin put his hand in his pocket, and there was a great rosy apple, he had put in with the Testament. "Oh," said the old man, "did ye ever see the likes o'him? He's always a thinking o'some poor body or other. He's like no one but himself, so he is."

"Who's that Martin?" asked Mr. Allen, who was coming up behind him.

"Oh I beg your pardon, sir surely," stammered old Martin. "I did not know yer honor was nigh hand."

"That is not answering my question," said Mr. Allen. "Who were you speaking of?"

"An' will ye know, its' Master Merry, sir, that's been bringing me this apple," said Martin, holding up the apple, which Mr. Allen recognized as one he had given Merry for himself, being the finest in the dish.

"An' it's a blessing he'll be to you sir. Many years to you both, yer honor," continued old Martin, warmed at the remembrance of the child's goodness.

"Thank you, Martin," said Mr. Allen, and all the men looked up, for it was the first time, he was ever heard to say "Thank you" to one of the hands.

Merry was beginning to be "a blessing" to him already. He hardly knew he said it, he seemed to be thinking of something, for he said to himself, "I hope the boy will be a blessing to himself, for I don't see what I'm to do for him."

(*To be concluded.*)

"THE WORD IS NIGH THEE."

Dwell'st thou with thine own people? are the joys,
The hopes, the blessings of "sweet home" thine own?
"The word is nigh thee"; hear the sacred voice!
At morn, bow with thy loved ones round the throne;
At noon-tide read and pray; and in the hour
When evening's shades close round thee, let the truth
Subdue thy heart by its transforming power;
That thou, whom God has blessed, may'st serve him
from thy youth.

Affection's ties oft sunder; and the home
Of peace and love, sorrow and death can enter.
Art thou indeed a mourner? dost thou roam
Alone and sad, where late thy joys did center?
"The Word is nigh thee!" and though bitter grief
Makes all the future seem one day of sorrow,—
Its words of peace shall grant thee sweet relief;
The night of pain and fear shall find a joyous morrow.

"The Word of God is nigh thee!" let it be
The lamp that o'er thy pathway sheds its light,
Then, through the mists of error, thou shall see
The way of truth, all radiant and bright,
In which of old the sons of God did go,
Leaning on Him who was their friend and guide;
Nor shall thy heart be faint, thy step be slow,
Till thou in Heaven, thy home, shall triumph by their side.

The Word of God shall bless thee, in the hour
When human hopes and human friends shall fail:
It was in health thy portion, and its power
Is mightiest even in the gloomy vale.
No evil shalt thou fear while He is with thee;
The sting of death his hand shall take away,
His rod and staff shall comfort thee and cheer thee,
And thou with Him shall dwell through heaven's eternal day.

Selections.

PERSONAL AGENCY.

I am anxious that you should understand that the honors that I have spoken of are not reserved for pulpits. The youth who finding Sabbath rest in Christian labors, holds his Sabbath-class; the mother, with her children grouped around her, sweet solemnity sitting in her face, and the Bible resting on her knee, the friend who deals faithfully with another's soul; any man who kindly takes a poor sinner by the hand, and seeking to conduct him to the Savior, says, "Come with us, and we will do you good;" "Arise, for we have seen the land, and behold it is very good;" these, not less than the ministers of the Gospel, are fellow-laborers with God. Think not that this noblest work is our exclusive privilege, nor stand back as if you had neither right nor call to set to your hand. What although in the church you hold no rank? No more does the private who wears neither stripes on his arm nor epaulettes on his shoulder! but although a private may he not die for the colors which it is not his privilege to carry? If it is not his business to train recruits, it is his business and shall be his reward to enlist them. Now to this office, to recruit the ranks of the cross, the Gospel calls you—calls all—calls the meanest soldier in the army of the faith. "The Spirit and the bride say come." But more than they should call. Where sinners are perishing, where opportunity offers, where a door is open, where the rule, "Let all things be done decently and in order, is not outraged and violated—call it preaching if you choose, but in God's name let hearers preach. Has God gifted any with power to speak of Christ? Then with such high interests at stake, from forms which churches, not their Head—man, not God has established, we say, "loose him and let him go." "Let him *that heareth say come*, and let him that is athirst come, and whosoever will let him take the water of life freely."

Thou art a "son of man:" you bear the prophet's title, whatsoever otherwise you may be. Let me call you to the prophet's office. The Master hath need—much need of you. Thousands, tens of thousands, are dying in their sins. Although every minister were as a flaming fire in the service of his God, every bishop were a Latimer, every reformer were a Know, every preacher were a Whitefield, every missionary were a martyr, the work is greater than ministers can accomplish; and if men will not submit that the interests of nations and the success of armies shall be sacrificed to routine and forms of office, much less should these be tolerated where the cause of souls is at stake. I say, therefore, to every Christian, "the Master hath need" of you. Take a living, loving interest in souls. Don't leave them to perish. It may be the duty of others permanently and formally to instruct, but it is yours to enlist. "This honor have all his saints."—Guthrie.

DIVINE TEACHING.

In Bishop Payne's letter from Africa occurs the following remarkable passage: "Immediately after Mr. Smith's death, Rev. Clement Jones, native deacon, made an address. In this he expressed his own deep conviction, that God, in thus suddenly calling away the foreign missionary, spoke to him and all native agents to arouse themselves to action. They must cease to depend on laborers from abroad. If the country is to be evangelized, it must be done chiefly by its own people. And 'why not?' he asked. "*What is the Gospel? It is words—words which I may speak, and you, and all. God must give power to the words, but the words we may all pronounce. God has evidently placed our work before us. Let us resolve to do it.*'" What a remarkable testimony is this from a converted heathen! How it displays the character of the instruction which he has received from their early teachers! How clearly it shows the reality of the divine teaching in this young man's mind! Here is a youth, a few years since buried in heathen idolatry. Under Christians teaching he has been educated and brought into the Christian ministry. Under Divine teaching he has been made truly a child of God, and a heavenly messenger. And what a noble view of duty he takes in their relation to their heathen countrymen, and what a simple proposition of truth he has been taught by God himself. "*The Gospel is words. Words which I may speak, and you, and all. God must give power to the words. But the words we may all pronounce.*"

Ah, how many old men, the professed ministers of Christ in Christian lands, have never discovered this blessed, simple principle of divine truth. The gospel is not ordinances which require preparation and arrangement. It is not ministries which demand peculiar authority and commission. It is not organizations which involve maturity of civilization and adequate wealth and human power. No. The Gospel is words—words which any child may speak, words which every living soul has an equal right to speak, words which every one who hears is bound to speak. They are few and simple words. The eminent Dr. Alexander said in his dying hour: "All my theology has come down to the simple sentence, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.'"

This is the simple substance of the Gospel. It is a message of facts, a story of that which God hath done. And the more simply and freely it is told the better. A poor native African who has felt the power of a Savior's love, and enjoys the consciousness of peace with God in Christ, whose heart rejoices in the loving kindness of a Savior, may tell the message of mercy to his countrymen, just as really and truly as the most educated foreigner can. The Gospel is words, and he may speak them. God must give them all the power they are to exercise over the hearts of those who hear. The Gospel is the peculiar words of the message of pardon in the Son of God. But, ah, the converse will hardly hold, that words are the Gospel! How many sermons do we hear, that have words enough, but no Gospel, or words that absolutely deny and bury up the Gospel. Ralph Erskine says:

"Their trumpet gives an uncertain sound,
They bury Christ in Moses' ground."

The most labored and learned sermon which does not proclaim the simple story of a Savior's death, and the simple message of divine forgiveness there to all who will receive it, whatever words it may have, can have no power to save. Nothing saves but this message. This message always does and must save, if God be pleased to own and bless it. Its power and usefulness depend on no ordination or ministry. It is the duty of the ministry to preach it. It alone makes the ministry a ministry of life to men. But its efficacy has no dependance upon the ministry. Mr. Jones was led to the simple principle of divine power and human success. And his remarkable address is altogether the most hopeful sign for Africa, which these late events have brought out. God will bless such efforts. He will prosper such labors, and when such heralds are going forth, we may look for great and blessed results in the conversion of the perishing heathen in Africa to God.—*Prot. Churchman.*

Domestic Summary.

Meneely Bells.—The Messrs. Meneely, of West Troy, seem to be the bell-men of the country. They received first premiums from the State Fair at Elmira, and from the American Institute at the Crystal Palace, for "the best bell and yoke," and for "the best toned bells." During the past year they manufactured and sold about 750 bells of large size, which were sold in order, and distributed as follows:

In the State of New-York, 276, Pennsylvania 87, Massachusetts 75, Louisiana 47, Canada 19, Alabama 6, Connecticut 16, Virginia 10, Ohio 21, South Carolina 12, Vermont 13, Georgia 11, Maine 13, New-Brunswick 3, Maryland 7, New-Hampshire 10, Michigan 10, Nova-Scotia 3, Iowa 16, Delaware 9, Mississippi 2, Indiana 10, Wisconsin 22, China 1, North-Carolina 6, Texas 3, Rhode-Island 7, New-Jersey 8, Tennessee 4, Minnesota 2, California 3, besides a number sent to Cuba and the Sandwich Islands.

New-Liquor Prosecution.—A new movement has been commenced by the City Temperance Alliance, to diminish the terrific evils of the dram-shops, by enforcing the corporation ordinance, passed in March, 1855, imposing a penalty of ten dollars, or ten days imprisonment, for each sale of liquor without due authority of law. To test this ordinance, complaint was made against James McCormick, who keeps a liquor store in 2d av. and 22d street. The case came before Hon. E. S. Capron, City Judge, on Monday last. D. B. Taylor, Esq., employed by the Liquor Dealers' Association, managed the defense, and the prosecution was conducted by C. J. Warren, Secretary of the Temperance Alliance. If the ordinance is valid, his Hon. the Mayor will have full employment for his police army, without waiting for the Court of Appeals to pass upon the law of prohibition; and if he will enforce it promptly, we shall have no more dram-selling in New-York.

The House Committees.—The relative numerical strength of the Free and Slave States on the floor of the House, is 144 and 90 members. The number of Committees is thirty-seven. In 1849, when Mr. Cobb was elected by the first application of the plurality rule, by one or two majority over Mr. Wintrop, Southern chairmen were appointed on nine of the most prominent of these Committees, while five were accorded to the North. Mr. Boyd, at the beginning of the next Congress, appointed, from the South, Chairmen to twelve of the first Committees, and six from the North.—*Tribune.*

Northern Slaveholders.—The Boston & Providence Railroad Company, it is stated, owns a large tract of woodland in Virginia, from which it procures its fuel, and the agents of the Company hire slaves and slave drivers, and buy whips and thongs as disciplinary aids in carrying on the operations. The Boston *Herald* asserts that the State of Massachusetts has a stock interest in the railroad, and *hence participates in the hire and punishment of these slaves.*

State Legislation.—In the Pennsylvania Senate, on Saturday, the Bill from the House to incorporate the Franciscan Brothers (a branch of the Jesuit order,) of Cambria county, was reported with a negative recommendation.

In the Georgia House of Representatives, last Tuesday, the Committee on the State of the Republic reported a bill authorizing the Governor to call a Convention of the people upon the happening of any of the contingencies enumerated in the celebrated "fourth resolution" of the Georgia Platform. A similar bill was also introduced in the Senate.

Macaulay.—The enormous sale of the new volume of Macaulay's History of England has been exceeded by the sale in the United States. We learn that Messrs. Harper & Brothers, who paid the author £300 for early sheets, sold 73,000 volumes of their three different editions, in the first ten days. The London publishers are said to have paid the author £16,000 for the volumes now published.—*Com. Adv.*

Southern Trade.—Chicago has not, and thank God cannot have any Southern trade. A thriving town of three thousand inhabitants, composed of artizans, traders and agriculturiste—such as are springing up all along the lines of her railroads is worth more to her for purposes of commerce than a whole county in Kentucky is worth to Cincinnati. Chicago stretches out her hands in such thrifty and advancing communities as cover Illinois, Michigan, Wisconsin, Iowa, Minnesota, and, if we only do our duty, will yet rise up in multitudes throughout the vast Territories of Kansas and Nebraska.—*Chicago Tribune.*

The Gambling and Policy Bill Passed.—We learn from Annapolis that the "Act more effectually to suppress Gambling," and the Lottery Policy swindle, passed the Senate yesterday with two amendments, which it was understood would be concurred by the House of Delegates last night, so that the bill may now be considered as a law of the State.

College Riot.—There was considerable of a riot at Yale College on Monday night, occasioned by a party of students, who attacked and severely beat one of the tutors, a gentleman by the name of Brewer.—*New-Haven Journal.*

Buchanan.—The Democratic State Convention of Pennsylvania have unanimously declared Mr. Buchanan to be their preference as candidate for President, the friends of Mr. Dallas concurring in the choice. The question is, will the slaveholders ratify it?

Ratification at Baltimore.—The Americans held a large and enthusiastic Ratification Meeting in this city. Thomas Swan presided, assisted by a large number of old line Whigs as vice-presidents. Mr. Donelson declined addressing the meeting, but sent a letter which was read. Governor Call and many others addressed the meeting.

Tribute to Dr. Kane.—The British Board of Admiralty have notified our Government that they have adopted Dr. Kane's charts, thus throwing overboard the charts of Capt. Inglefield and other Artic navigators belonging to the British Navy, as well as the works of all of Dr. Kane's predecessors on the Coast of Greenland. If anything could add to the value of this compliment, it is the fact that it was awarded almost by acclamation, without hesitancy or dispute.

Diffusion of Knowledge.—A letter from Washington states that our Government has sent the pamphlet containing the Crampton correspondence to each member of the British House of Lords and Commons.—*Bost. Courier, March 7.*

Virginia.—The Democratic State Convention of Virginia have passed resolutions affirming the Virginia Resolutions of 1798 and 1799, as to the relative powers and duties of the general government and the respective States—declaring unconstitutional the appropriation of public lands directly or indirectly for internal improvements—objecting to specific duties on imports by which the low priced article is taxed equally with the high one, as unjust and oppressive to the poorer classes—denouncing Know Nothingism—approving the Kansas Nebraska Act, &c. The following is one of the resolutions of the Convention in regard to said Act:

9. *Resolved*, That this Convention approves fully, and endorses cordially, the principle contained in the aforesaid act, which secures to the citizens of a territory in applying for admission into the Union as a State, the right to establish their own form of government with such powers, limitations and restrictions as they may think proper, subject only to the Constitution of the United States, which requires the form of government to be republican.

Foreign Miscellany.

Britain and America.—The mother's sense of the domestic sanctities is wont to be more earnest and tenacious than the child's. A long war and keen rivalry in commerce have sadly weakened the strength of the band which ought to bind such nations in perennial amity, and in America especially rancour seems to have poisoned love.—*Chr. Times.*

Artificial Propagation of Salmon.—The Report of the Irish Fishery Commissioners, just published, states that the fishery laws are working steadily and well. As to the artificial propagation of salmon, it says, sufficient time has not elapsed to test the merits of this experiment since its adoption in this country. It has been in operation at Galway, Bushmills, Ballina, and Lismore; and those engaged in it entertain hopes that it will be successful. By the accounts which we have received from Perth, where it has been prosecuted on a large scale, it would appear that those hopes may be justified. We are of opinion that it is not advisable to detain the young fish for so long a period as has been the practice up to the present time, in small artificial ponds, where tens of thousands cannot be expected to thrive in so limited a space. Any obstacle should be removed which impedes investigation.

"Religion in Common Life."—It is stated that 50,000 copies of Mr. Caird's sermon on "Religion in Common Life," have been sold: that Mr. Caird has received £700 from the publisher; and that it is his intention to apply the whole sum to the endowment of Errol Females' Industrial School.

Political Liquor Power.—There are about nine hundred spirit dealers in Edinburgh; and it has been calculated that in the late election about three hundred others voted in the spirit-dealing interest, influenced by the stake which they possess as proprietors of public-house property. A public-house tap-room in a suitable situation lets at a higher rent, by from one-third to one-half, than it would bring as a dwelling house. And hence the interest of the proprietors as such, in their standing as public-houses, and, of consequence, their opposition to any measure that would have the effect of either lessening the number of spirit-dealers, or reducing their profits.

The Bishop of Exeter and Burial Grounds.—The Bishop of Exeter having refused to consecrate the burial ground of Torrington, because a wall was not built between that portion set apart for members of the Church and that allotted to Dissenters, the clergy have declined to perform the funeral Service in unconsecrated ground. A cure, however, for the effect of his Lordship's scruples seems to be devised; and this week the Mayor of Torrington, assisted by the corporation, read the Church service over the body of a deceased Churchman. This act appears to have made his worship most popular, and the inhabitants have determined not to build the wall while they can get mayors to do the duties of parsons. His worship seems so pleased with his clerical functions that he has expressed his willingness "to bury with pleasure as many of his fellow-townsmen as they like." It is competent, we believe, for a layman to perform the funeral or baptismal service.—*British Banner.*

Union of the Free and Established Scotch Churches in Australia.—The Free Presbyterian Synod of Victoria held its annual meeting on the 6th November at Geelong. The Rev. Dr. Mackay stated that negotiations for union had been going on for two years past. He believed that the articles of union, which had at length been drawn up, were on a basis which met with mutual consent. A bill had been prepared to secure the property of the Free Church, which did not infringe on any right of their sister Church, but was simply designed for self-preservation.

The Rev. Dr. Cairns said, that the Attorney-General has consented to take charge of the *bill, but should* be unable to do so. Judge Pohlman had expressed his readiness to undertake its management.

Organs in Presbyterian Churches.—An organ has been ordered by the managers of Claremont street U. P. Church, Glasgow. The subject was under discussion in private at the meeting of the Glasgow United Presbyterian Presbytery on Tuesday, and an understanding was come to, that it would not be used by public worship without previously consulting with the Presbytery. As the subject had not been brought before the congregation of Claremont street Church, the Presbytery instructed the commissioners to lay the matter before the members, that they might have an opportunity of giving their mind.

New Bishop of Carlisle.—The new Bishop of Carlisle is the Honourable and Reverend Montague Villiars. A better selection could not be made. Thoroughly imbued with religious sentiment and conviction, yet free from fanaticism—liberal in his political views—impressive and winning in his public ministrations—Mr. Villiers has, by has devoted and unremitting labors as a parochial clergyman, given earnest of the *judicious* but indefatigable zeal with which he will discharge the weightier functions of the Episcopate. There are few in any Church who combine in so high a degree the essential qualities of a Christian Bishop. It ought to be generally known that the appointment took Mr. Villiers' family by surprise. Even Lord Clarendon was only told of it after the appointment had been made. Mr. Villiers was not personally known to Lord Palmerston. This is honorable to all p[illegible].—*Daily News.*

Assyrian Discovery.—It is stated that Colonel Rawlinson, who is at present engaged in prosecuting the discoveries commenced by Layard and Botta, and in exhuming from the mounds of the long-lost rival cities of Nineveh and Babylon, the instructive remains of the once gigantic power, has lately discovered in a state of preservation, what is believed to be the mummy of Nebuchadnezzar. The face of the rebellious monarch of Babylon, covered by one of those gold masks usually found in Assyrian tombs is described as very handsome—the forehead high and commanding, the features marked and regular. This interesting relic of remote antiquity is for the present preserved in the museum of the East India Company. Of all the mighty empires which have left a lasting impression on the memory none has so completely perished as that of Assyria. More than two thousand years have gone by, since its two "great cities," renowned for their strength, their luxury, and their magnificence, have crumbled into dust, leaving no visible trace of their existence, their very sites forgotten. A chance traveler, Layard, rifling through the Mesopotamian valley, discovered "the buried city," and with a success that will immortalize his name, has commenced to unrol the book of Assyrian history and civilization, which of all the histories of the first period of the world, is most clearly connected with the subsequent destinies of the human race. The discoveries already made, furnish ample testimony to refute the sceptic and unbeliever of scripture truth.

Dues on Shipping.—Every one knows that our merchant vessels are subjected to serious imposts levied upon them under various names. So far as these dues are appropriated to the furtherance of navigation, or complaint can be made; but then there are certain port which levy dues on ships that merely pass by, even though they do not enter; and there are others where the dues, though paid only by those ships that enter the port, are appropriated to the revenues of the town. From all these imposts, except in certain contingencies Mr Lowe proposes to relieve our merchant-navy. But this is not so simple as appears. The cry of confiscation is already raised. Take, for instance, the town of Newcastle upon which our Norman kings conferred the right of levying dues ou shipping, because the town was a "strong shield" against the incursions of the Scotch. The dues in Liverpool had an origin nearly if not quite as early, and they have faithfully been levied ever since. They are regarded in the light of property. Parliament of course can abolish the tax; but ought Parliament to take it away without compensation? This is the question which we are likely to have keenly contested within the next few weeks.

The Dyce Sombre Case.—On Saturday, judgment was given in the Prerogative Court by Sir J. Dodson, in the famous and long litigated case—"Dyce Sombre v. Troup, Solaroli (intervening) and Princep and the East India Company (intervening)." The question was regarding a will and codicil left by the deceased David Ochterlony Dyce Sombre in 1849, the validity of which has been disputed by his widow; by his

Army Abuses.—The report of Sir John M'Neill and Colonel Tulloch, who were sent out in the spring of last year to inquire into the condition of our army in the East, has just been published. It more than confirms all that was said of the wretched condition of our army in the Crimea during the dreary winter of 1854-5; and, cautious and guarded as is its tone, brings charges of a very serious nature to the door of more than one official in high quarters. The reporters show least tenderness towards Commissary-General Filder; and the picture they draw of his obstinate adherence to routine at a time when the existence of the army depended upon a departure from it, cannot fail to strike the most careless reader. Sir Richard Airey, the Quartermaster-General, and his assistant, the Hon. Colonel Gordon, are dealt with more tenderly, though it may be doubted whether their delinquencies were not of a graver kind. It is clear from the report, that they neither knew nor cared to know anything of the condition of the army at a time when the men were dying in hundreds for want of stores which were at the moment rotting at Balaklava, and which a stroke from their pen could have supplied. Sir Richard Airey has since assumed the duties of Quartermaster-General at home, and Colonel Gordon, who is son of the Earl of Aberdeen, and was formerly attached to the Court, is again acting under him at the Horse Guards. Could Lord Panmure be aware of this report when he sanctioned these appointments? He, or Lord Hardinge, or both, must now answer for them to Parliament.—*Christian Times.*

France.—**Persecution of Protestants.**—The Protestants of the Haute Vienne—a sect of independents who will receive no salary from the state, and whose particular form of worship is not one of those recognized by the law—have been again condemned by a court of jussice for an infringement of the decree of March 25, 1852, against unlicensed assemblages of more than twenty persons. The sentences are this time heavier than before, on the ground, as the court states in its judgment, that the parties knew they were contravening the law as interpreted by previous judgments. Fines amounting to 9,000fr. are inflicted upon the seven individuals found guilty.

On this fact the Paris correspondent of the *Morning Post* comments, and the Palmerston-Napoleonic Journal prints the comment in its largest type:

"The French journals reprint from *Les Archives du Christianisme*, an account of an inexplicable persecution of Protestants in the Haute Vienne. It seems almost impossible that such acts could occur under the Government of the present Emperor, and I feel convinced, when the affair becomes known in high quarters, it will meet with condemnation. The union of Protestants in France, and the exercise of their religion, has never been questioned in latter times, nor can it be the spirit or the present Government to apply the decree of March, 1852, prohibiting public meeting, to religious unions, the object of which cannot have any political or revolutionary meaning. Nevertheless, it would seem, a French Court of Cassation declared in December, 1852, that the decree of 1852 was applicable to purely religious meetings. The Evangelical Protestants of the department of the Haute Vienne then formally demanded permission to exercise their religion, *but it was refused.* In consequence their places of meeting were closed, their schools prohibited, and, finally, a certain number were cited before the Tribunal of Bellac, accused of having convened meetings without authority. After the form of trial had taken place, the Procureur Impérial, on the articles of the penal code, Nos. 291, 292, and on the law of April, 1834, and the decree of March, 1852, delivered judgment on four individuals, fining them each 1000fr., and three others 500fr. If the statement which appears in the French journals be correct, and if the authorities have no political and temporal charges to bring against the accused, it is one of the strangest proceedings which has occurred in France for a long time. No doubt the Crown lawyers have acted on the written and promulgated law, and have power to exact penalties for unauthorized meetings. But who, save the Jesuits, would in our days suggest and countenance such proceedings in France in 1856 as applied to Protestants? How is it that a Minister of Public Worship of Napoleon III's Government can possibly agree to such acts? Are we to have religious persecution under the Empire? The subject certainly demands the investigation of higher authorities than those who have sought to disgrace the reign of the present Emperor by the exaggerated interpretation of a law which some Jesuitical intriguers have sought to apply to the exercise of a religion which is the faith of so many subjects of the Crown in France."

Novelty in Preaching.—The Rev. Mr. Mansfield, the Incumbent of St. Peter's Church, Saffron-hill, preached last night the sermon which the Rev. Mr. Caird had lately preached before the Queen, at the parish church of Crathie, near Balmoral, and which had been published by Royal command. The sermon, which is on the Religion of Every-day Life, has created a great sensation throughout the country, and as it is published at a shilling, and is consequently beyond the reach of the working classes, Mr. Mansfield, from the most kindly motives, resolved on delivering it from his own pulpit, for the benefit of the laboring portion of the community. We are glad to learn that his commodious church was crowded on the occasion,—more so than ever it was before, since it was built; and it may be safely stated, that amidst the vast assembly there were many who had not been in a place of worship for years before. The Rev. Gentleman delivered Mr. Caird's sermon with great earnestness and animation of manner, and there is reason to hope that great good was the result.—*London Daily Advertiser.*

Railway Accidents.—A return has been issued of the number and nature of the accidents which have occurred on all the railways open for traffic in England and Wales, Scotland and Ireland respectively, from the first of July to the 31st of December 1855. From this return it appears that seven persons were killed, and 204 injured, from causes beyond their own control. In the corresponding half of 1854, the numbers were 9 killed and 259 injured. Eleven persons were killed and 15 injured owing to their own misconduct or want of caution, as against 15 killed and 12 injured in 1854. Of passengers there was a total of 18 killed and 219 injured, as against 24 killed and 271 injured, in 1854. The servants of companies or contractors were killed, and 29 injured from causes beyond their own control, as against 20 killed and 37 injured in 1854; while 32 were killed and 35 were injured owing to their own misconduct or want of caution, as against 37 killed and 11 injured in 1854. Twenty persons were killed and 4 injured through crossing at level crossings; there was 3 suicides, and 2 persons killed and 1 injured from miscellaneous causes. The grand totals were—for England and Wales, 115 killed and 224 injured; for Scotland, 8 killed and 56 injured; for Ireland, 10 killed and 6 injured, making together 134 killed and 286 injured, as against 128 killed and 334 injured in 1854. The length of railway opened on 31st December, 1855, was 6218 miles in England and Wales, 1087 in Scotland, and 988 in Ireland, making together 8293 miles, as against 8054 for the corresponding half of 1854.

Prussia.—The Berlin *Zeit*, which has many titles to speak on behalf of the Prussian government, said on the 5th:—"It is still uncertain whether Prussia will, or will not, take part in the conferences which are to open at Paris on the 21st of this month. Prussia hesitates to accept the five propositions, with all the obligations they entail, lest she should become bound by them in case of of the failure of negotiations. At the same time it is certain that no peace will be finally concluded to which Prussia is not a party."

Romish Bigotry.—A Roman Catholic writing to Dublin *Saunders*, on Monday says:—"I heard yesterday with pain and sorrow a discourse from the altar of Dunboyne Chaped, which deserves public notice. What feelings must take possession of a congregation when they hear their Protestant friends and neighbors denounced as a vile brood of vipers; some of them living in a certain neighborhood as descendants of Cromwell's troopers, who had robbed their (the congregation's) forefathers; as Tories, who would not give a grain of meal to save the soul of a Catholic from hell!"

Mr. Macaulay's "Fifth Volume."—The rumor runs that Mr. Macaulay's fifth volume is "in the press," and, notwithstanding that it has been contradicted upon apparently good authority, we beg to confirm it. We have personal knowledge that the original "copy" of the fifth volume was placed in the hands of the printers at the same time as that of the third and fourth volumes—that is to say, in the April of 1854, and that, by the end of the July of the same year, all the three volumes were in type. The sixteen months intervening, between July 1854 and December 1855, Mr. Macaulay spent in altering and amending volumes three and four as they came before him in the printed sheets. Supposing the due correction of the proof-sheets of the fifth volume to occupy him a corresponding period, and to be at once proceeded with, it will be ready for delivery to the public about the middle of next June. Certainly, Mr. Macaulay, who is now once more haunting daily his old place in the "King's Library," sits there surrounded, not by books and proof-sheets, but by books and sheets of manuscript—the latter, by the way, having a very lawyerly look, the lines written being an inch apart, and the material written upon being thick blue "brief paper."—*London Correspondent of the Aberdeen Journal.*

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The Editor of the *Mother's Magazine*, for March, says in regard to Mr. Bacon's criticism:
"Of the review of the 'Plymouth Collection' of Hymns, we can only say that it bears strong marks of having been begotten of a fear that the Connecticut Collection would suffer by a careful comparison. On these terms, the review is decisive, and it is not to be expected that the son of a collector of the Connecticut Hymns should see a model of perfection in the Plymouth Collection. It is much to be desired that our critics, or those who assume to be such, should add to their appreciation of the works they review, rather than a show of learning and a labored severity. It seems to be a principle with most reviewers that they put themselves up only in proportion as they put others down. It is our opinion that the collections are good, sound, orthodox, and calculated, as they are designed, to aid the devotions of "the great congregation."
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PHILOSOPHICAL INSTRUMENTS.—N. B. Chamberlain continues to manufacture all the various instruments illustrating Pneumatics, Hydrostatics, Mechanics, Electricity, Electro-Magnetism, Galvanism, Astronomy, etc., and hopes, with his experience and skill, to furnish such a class of instruments as will invite and merit the patronage so long and so liberally bestowed.
Illustrated price-catalogue sent post-paid on application.
"Chamberlain's Illustrated Pneumatics," with two hundred experiments, 75 cents. No. 280 Washington st., Boston.
847tf

AGENTS WANTED—TO SELL A SPLENDID STEEL ENGRAVING of the LORD'S PRAYER. New Ornamental Design, with the Ten Commandments. Apply, either personally or by letter, to
872-883* No. 50 Wall street New-York.

EDUCATION.

A FAMILY BOARDING-SCHOOL FOR Young Misses will be opened at Westville, New-Haven, Ct., on the 7th of May next, into which a limited number of pupils will be received. The terms, and all particulars relating to the same, will be found in a printed circular, which may be obtained at the office of Joseph C. Lawrence, Esq., No. 67 Wall street, and at this office, or by addressing the undersigned at Westville, New-Haven, Ct.
[878-884*J] H. A. MURRAY.

KINDERHOOK BOARDING SCHOOL FOR BOYS.—The Trustees of Kinderhook Academy have the satisfaction to announce that the next term will open on MAY 7th, under the auspices of the late Principal, Mr. ALEXANDER WATSON, whose distinguished ability and success as a Teacher they regard as a guarantee for thorough education. Boarders in the family of the Principal will enjoy peculiar advantages. Terms, $300 a year. Circulars at Appleton's, 346 Broadway; the Principal's till May, 16 Clinton street, Brooklyn, or the undersigned, W. H. TOREY, President.
D. VAN SCHAAK, Secretary. 879-888*J

MAC LAURIN'S PATENT WRITING BOOKS. In 8 numbers. Price $2. Sent to any part of the country, postage paid.
These books contain a course of Gymnastic Exercises for training the muscles of the hand and arm, by the aid of which the poorest writer can become an able and rapid penman. The course is accompanied by a pamphlet containing very full directions, so that there is no more need of a writing master. The pamphlet contains, also, numerous testimonials as to the value of the system, similar to the following from James N. McElligott, LL.D.:
"The pupil is compelled to unite in his practice correctness of form with rapidity of execution. These, as is well-known, are the capital requisites in the formation of a good penman; and it is the crowning feature of Mr. Mac Laurin's system, that they come out of the practice involved in his course of exercises by a sort of natural necessity."
Bertram Harrison, Principal of the Bancroft Institute, New-York, says:
"I think it far superior to all other methods, and destined to acquire a wide and deserved popularity."
John W. Bulkeley, Esq., Superintendent of Schools in the city of Brooklyn, says:
"We confidently recommend your system as superior to all others with which we are acquainted."
From the *Knickerbocker*:
"It is philosophical in its principles and logical and rational in its deductions; it must accomplish, in every instance, the object it proposes to effect."
Samuel S. Randall, Superintendent of Common Schools in the city of New-York, says:
"I have no hesitation in saying that I regard the *principle* upon which it rests—the culture and development of the muscles of the hand and arm—as eminently a sound and philosophical one, and, indeed, as the *only* mode in which a free, easy and graceful style of penmanship can be attained."
The pamphlet can be obtained on application to the publishers,
WM. S. MAC LAURIN & CO.,
865 Broadway, New-York.
870-404-O

THE INDEPENDENT,

THE LARGEST RELIGIOUS NEWSPAPER IN THE WORLD.

IT HAVING THE MOST READING MATTER.

PROSPECTUS OF VOLUME VIII.

—1856—

New Type! New Paper!! New Writers!!!

The Independent will this year be conducted by the same corps of Editors which have heretofore achieved so high a reputation for the paper; and they will be assisted by two additional clergymen who are well-known and distinguished for their ability and talents. Some new writers are also engaged in addition to the following distinguished

REGULAR CONTRIBUTORS:

REV. GEORGE B. CHEEVER, D.D.,
REV. HENRY WARD BEECHER,
GOV. LOUIS KOSSUTH,
M. LOUIS CZERNATONY,
MRS. HARRIET BEECHER STOWE,
MR. CHARLES L. BRACE,
CLARENCE COOK,
DR. SOLGER,
DEAN,
MINNIE MYRTLE,
ANNIE H.,
And numerous others.

CORRESPONDENTS

from all sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, contribute to enrich the columns of THIS JOURNAL. Our

COMMERCIAL AND FINANCIAL

articles are written weekly by a down-town merchant; one engaged in active business and having facilities for information such as cannot be surpassed. Our

PRICES CURRENT AND MARKET REPORTS

will continue to be made by the same competent hands which have heretofore conducted this department of our paper, and which have the past year given such marked satisfaction to the farming and trading portion of our subscribers.

TALENT ENGAGED.

No expense will be spared to secure every variety of talent which can enrich and enhance the value of this journal. The aim and ambition of the proprietors has been, and still is, regardless of expense, to secure in its editors, contributors, and correspondents, the very highest order of talent, and to furnish to subscribers a paper which, in point of size, cheapness, ability and value in every department, should be *unequaled* by any other religious journal published. They believe that in these respects they have succeeded.

TO THE RELIGIOUS PUBLIC.

To those of them who wish to take a religious paper we would beg leave to say, that if they will compare *The Independent* with any other paper, and if they desire a periodical of literary merit, one that will independently discuss the great questions of the day from a religious stand-point, a paper containing religious reading for the family, beside a large and varied amount of other matter, we are satisfied that multitudes of them will not hesitate to give this journal a trial.

OUR CIRCULATION, NEVER SO LARGE AS AT PRESENT,

is, we are happy to say, rapidly increasing, which is mainly owing to the kind aid and influence of many of the thousands of clergymen who are on our lists of subscribers, and who, we trust, will relax none of their efforts to increase the number of those who take *The Independent.* We hope also that the hundreds of our subscribers, each of whom last year sent from one to ten new names when renewing their own subscriptions, will no neglect to do the same this year.

For every four *new* names, sent with eight dollars, we will forward a fifth copy gratis for one year.

TERMS:

By Mail, $3 00 per annum in advance.
" 1 50 " " in three months.
" 1 00 " " at the end of the year.
By Carrier, 50 additional to the above rates.

We shall be obliged to adhere strictly to these prices.

Orders for the paper, accompanied by the money, addressed to the publisher, and pre-paid, will be considered at our risk. SUBSCRIPTIONS can commence with any number of the paper.

SPECIMEN NUMBERS sent gratis.

AGENTS.—All our agents are provided with commissions from this office, and the receipts of *none others* will be acknowledged by us. Some have authority to collect from *new* subscribers *only*—others are authorised to collect from new and old.

RENEWALS.—Persons wishing to renew their subscriptions will please remit the amount *direct to the Publisher.*

NOTICE.—All papers are forwarded until an explicit order for discontinuance, and payment of all arrearages, is received. In ordering a paper stopped, or changed to some other Post-Office, be sure and give the name of the office to which it is *now sent;* this is indispensably necessary.

The annual postage on *The Independent*, sent by mail, is 26 cents.

ADVERTISEMENTS.—A limited number will be taken at TWELVE AND ONE-HALF CENTS PER LINE OF NONPARIEL FOR EACH INSERTION. Advertisements of four lines *or less* will be charged fifty cents. Business notices will be charged twenty cents a line for each insertion. Advertisements from out of town must be accompanied by the money. All advertisements must be handed in *before* Wednesdays.

As an advertising medium, *The Independent*, with its large list of subscribers is becoming more and more valuable.

EXCHANGES.—We will exchange for one year, with any paper, on the receipt of one dollar. We do not consider ourselves obligated to exchange with any paper on account of its having inserted our prospectus.

Office, No. 22 Beekman street, New-York.
March 13, 1856. JOSEPH H. LADD,
PUBLISHER.

READ INSTITUTE, WORCESTER, Mass. YOUNG LADIES' COLLEGIATE AND ACADEMICAL SEMINARY. The Spring Session will commence on the first Friday in April. Expenses from $150 to $250 per year.
879-881*J ELI THAYER.

LADIES' WRITING CLASSES.—Only *Two Dollars* for the course. Classes meet at 11 A.M. in New-York, and 4 o'clock P.M. in Brooklyn. Apply this week. Private lessons given. OLIVER B. GOLDSMITH, 362 Broadway, and 277 Fulton street, Brooklyn.
The Chirographic Art is much more important to mankind than is generally considered, and Mr. Goldsmith may very well claim to be considered at its head.—*New-York Courier and Enquirer.*
877-881x

INSURANCE.

LIFE INSURANCE.
ACCUMULATED FUND, $2,280,005 47.
LOSSES PAID, $1,386,990 87.
DIVIDENDS PAID, $715,492 66.
PERFECT SECURITY AND STRICT ECONOMY,
Are distinguishing features of
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY.
Among the many advantages offered to the public are:
The security of a large accumulation.
Annual declaration of dividends.
Payment of dividends in reduction of premiums.
Loans of one half of Life Premiums to insurers.
Receipt of premiums semi-annually and quarterly.
Prospectuses, Statements, and Applications will be furnished upon application at the office; all information desired will be given by the undersigned.
ROBERT L. PATTERSON, President.
JOEL W. CONDICT, Vice-President.
BENJAMIN C. MILLER, Sec'y.
JOSEPH L. & J. P. LORD, Agents,
No. 11 Wall street, N. Y.
NEW-YORK, Feb. 1, 1856. 858-409o

ARE YOU INSURED?
RUTGERS FIRE INSURANCE COMPANY.
CASH CAPITAL, $200,000
SURPLUS, OVER $40,000
All paid in and invested in Bonds and Mortgages and Real Estate. Office, 175 CHATHAM SQUARE, corner Mott-st., New-York. This Company insures against loss or damage by fire on the most favorable terms. ISAAC O. BARKER, Pres't.
EDWARD B. FELLOWS, Sec'y. 876-427-o

ANNUAL STATEMENT of the BUSINESS and condition of the MANHATTAN LIFE INSURANCE COMPANY of New-York, Jan. 1, 1856. Office, No. 146 Broadway.

Capital Stock	$100,000 00
Reserve of January, 1854	82,548 25
Balance from business of 1855	109,298 58
Amount of Premiums rec'd during the year,	$155,221 03
" Interest and Discount	31,694 75
" Dividend, Annuities, &c	7,185 09
	194,080 80
Balances due sundries for dividend of 1854,	
agents' balances, &c	10,892 88
Total	$495,270 51

DISBURSEMENTS:

Claims by death	$72,618 00
Expenses, taxes, salaries, commission, &c	25,536 21
Re-insurance and purchased policies	9,049 63
Dividends on capital	7,000 00
Total	$114,703 84

ASSETS:

Bonds and mortgages on property in the cities of New-York and Brooklyn, worth double the amount loaned	168,500 00
Premium loans at 7 per cent. interest	156,092 88
Agents' accounts for premiums in course of collection and transmission	80,490 42
Cash in Bank and on hand	5,880 68
City bonds and stocks	4,850 00
Deferred premiums, accrued interest, and furniture	14,562 69
	$495,270 51

The Directors have, after appropriating a provisional fund of Two Hundred and Seventy-One Thousand, One Hundred and Seventy-Six Dollars and Fifty-One Cents, ($271,176 51,) over and above the capital stock of One Hundred Thousand Dollars, declared a dividend of interest of six per cent. on the scrip, for profits declared Jan. 1, 1854, payable to the holders thereof on the adjustment of the premiums for the current year.
N. D. MORGAN, President.
C. Y. WEMPLE, Secretary.
The Manhatan Company has now become the largest Joint Stock and Mutual Company in the United States, and affords to those desirous of *Life Insurance* the most reliable security. All pamphlets and other documentary information furnished gratis, on application, by mail or otherwise.

THE MARKET FIRE INSURANCE COMPANY, No. 236 Pearl street, Market Bank Building, and 52 Wall st. opposite the Exchange. Capital, $300,000. Insurance on buildings and personal property of every description against loss or damage by fire.

DIRECTORS:

	WILLIAM BIRDSALL, President.	
Philatus H. Holt,	William Cromwell,	Elisha L. Walton,
Stephen Valentine,	Edgar T. Rider,	Theodore Banks,
Edward Cromwell,	Alfred L. Rowe,	Roland G. Mitchell,
David Sands,	William B. Miller,	Nelson Sherwood,
Wm. Dennistoun,	William Miles,	Henry G. Reeve,
Joseph P. Wickham,	Frederick Pawcett,	Daniel T. Willetts,
Henry Rowland,	Joseph E. Baldley,	William F. Coolidge,
Silas Davis,	Jackson S. Shultz,	Richard Stout,
Robert M. Field,	Stephen W. Gaines,	Albert L. De Camp.
Oliver H. Shephard,	Samuel W. Moore,	

ASHER TAYLOR, Secretary.

BROOKLYN FIRE INSURANCE COMPANY.—Chartered in 1854. Office 47 Fulton street, Brooklyn; 6 Merchants' Exchange, Wall street, New-York.
This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure dwelling-houses, stores, and other buildings, merchandise, vessels in port and their cargoes, upon as favorable terms as any similar institution.
WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. 829-886o

NEW-ENGLAND MUTUAL LIFE INSURANCE COMPANY, of Boston, Mass.
BRANCH OFFICE, 110 BROADWAY, NEW-YORK CITY.
CAPITAL, $150,000.
After paying a five years' dividend to all the insured (in cash, not in script,) of 50 per cent., amounting to $141,000, thus affording a certain and good interest on the premium paid.
This is the oldest American Mutual Life Insurance Company, and one of the most successful.
Insurance may be effected for the benefit of a married woman beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.
☞ Pamphlets and Blanks upon the subject given or forwarded upon application. WILLARD PHILLIPS, President.
B. F. STEVENS, Secretary.
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Messrs. W. W. Stone, (Lawrence, Stone & Co.,) William G. Lambert, (A. & A. Lawrence & Co.,) Henry L. Pierson, Rev. S. S. Cutting, Rev. S. H. Tyng, of New-York City; Rev. R. S. Storrs, Jr., Brooklyn, are referred to relative to the character and standing of the institution. JOHN HOPPER,
868-94eow-c Attorney and Agent for New York.

MUSIC.

H. WORCESTER'S
PIANO-FORTE MANUFACTORY, AND
SALES ROOM,
FOURTEENTH STREET,
Corner of Third Avenue, New-York. 863-414 Pot

ALBERT WEBER, PIANO-FORTE MANUFACTURER, No. 108 & 165 WEST BROADWAY, New-York. Each Piano is made under the subscriber's own supervision, of the very best and thorough seasoned material and workmanship, unsurpassed in touch, tone and durability, and sold at the lowest manufacturer's price. Every Piano is warranted for three years. A call is respectfully solicited. [879-891-O

BOSTON AND NEW-YORK PIANOS, ÆOLIANS and MELODEANS. Bought for cash, and will be sold at very low prices. Second-hand Pianos, from $30 to $150. Pianos and Melodeons to let. Great bargains given.
878-890-Pot T. S. BERRY, 441 Broadway.

REMOVAL.—BACON & RAVEN have, in consequence of the extension of Canal street, removed their Piano-Forte Warerooms to No. 135 Grand street, one block east of Broadway. They offer their friends and the public, at their new place of business, an extensive assortment of Piano-fortes, warranted in every respect. 845-881c

PIANOS! PIANOS!! PIANOS!!!
ELY & MUNGER, under St. Nicholas Hotel, Manufacturers and Dealers, wholesale and retail, in Piano-fortes, Melodeons, and Parlor Organs. We desire to call special attention to our SCHOOL PIANOS, made expressly for schools, plain, substantial, and cheap. Also, the largest assortment of *Parlor* Pianos to be found, including 15 different makers in New-York and Boston, with and without the *Æolian* attachment.
We are also sole agents for A. W. Ladd's new and celebrated Boston Premium Pianos, and Messrs. Carham, Needham & Co.'s Melodeons—the best in the world. Circulars and testimonials on all instruments for churches and schools. ELY & MUNGER,
843-854w 519 Broadway, St. Nicholas Hotel.

PIANOS, MELODEONS, HARMONIUMS, & MUSIC—the largest assortment in the city, at wholesale or retail, at low prices, by S. T. GORDON, 297 Broadway; sole agent for Hallett, Davis & Co's unrivalled Pianos, and Mason & Hamlin's model Melodeons. 870-882-q

LARGE STOCK OF MUSIC AND FIRST-CLASS PIANOS, MELODEONS, etc., for sale low. Music mailed free. COOK & BROTHER,
862-413-Pot 843 Broadway, New-York.

NEW MUSIC—"SPARKLING SUNDAY NIGHT." By S. Markstein. Mr. Markstein has certainly given us in this Song one of the most natural and taking Melodies we have ever met with in a Comic Song. No one can hear the melody alone without laughing. There are other editions of this Song, but all are inferior compared with the music for COOK & BRO'S edition, composed by Markstein. With beautiful lithographic title. Price 25 cents. Mail free. 854-eow.is.26P

MISCELLANEOUS.

BEEKMAN & COMPANY,
HAVE NOW REMOVED
TO THEIR NEW STORE,
No. 473 BROADWAY, above Grand street,
And are prepared to show
A VARIED ASSORTMENT
OF
DRY GOODS.
They particularly invite the attention of THE LADIES to their valuable stock. 879-880-X

GET RID OF GREY HAIRS.—THOSE who have tried without success the various preparations advertised as certain specifics for greyness and baldness, are advised to procure a bottle of HASKELL'S RESTITUTOR, prepared and sold at 89 Nassau street, which never fails to restore healthy action to the scalp, and bring back its natural color to the hair. This is obtaining a good end, but to arrive at it requires the proprietor's hands, which is freely exhibited to all who call on him, proves that the claim is well-founded, and all who try it agree in giving it their hearty commendation.—*Saturday Courier.*
For sale by Hegeman & Clark, Rushton, Chilton, and C. H. Eing, Broadway, New-York; H. D. Johnson, 120 Chestnut street, Philadelphia; Canby & Hatch, Baltimore, and Druggists generally throughout the country. 379

NEW AND IMPORTANT INVENTION.
STARR, FELLOWS & CO.'S
NEW LAMP FOR BURNING FLUID.
Patented March 18, 1855.
In setting forth the merits of this lamp, it is not necessary to disparage any of the numerous materials used and advertised for illuminating purposes. It is sufficient for our purpose to know this fact: that the great majority of people continue to return to and use Burning Fluid, after having tried the various kinds of Coal Oil—good evidence, we think, that it possesses many advantages over them all. Some of these advantages may be thus stated:
1st. Its universality of production. Good Burning Fluid may be procured everywhere.
2d. Its perfect cleanliness—which all will agree is a first-class virtue.
3d. Its sweetness and healthiness of odor.
4th. Its adaptation to portable as well as stationary lamps.
5th. It is not injured by age or change of climate.
6th. Its expense is below the average of other lighting materials.
We offer to the public the most
PERFECT BURNING FLUID LAMP
yet produced; at once
SAFE, SIMPLE, AND CONVENIENT.
It gives a clear, agreeable light, which may be increased or diminished at will, and is admirably adapted for light in the parlor, and for reading or sewing is unequaled. We are selling them for churches and halls daily.
STARR, FELLOWS & CO.,
No. 74 BEEKMAN STREET, NEW-YORK,
Manufacturers of FLUID, CAMPHENE,
and OIL LAMPS, and CHANDELIERS;
also, of GAS FIXTURES OF
EVERY DESCRIPTION. 879-886-D

STATEN-ISLAND FANCY DYEING ESTABLISHMENT, Office No. 3 John street, two doors from Broadway, New-York, dye RIBBONS, Silk, Woollen and Fancy Goods of every description. Their superior style of dyeing Ladies and Gentlemen's Garments is widely known. Crape Shawls dyed the most brilliant, or more grave colors. All kinds of Shawls, Curt

Editors' Book Table.

LETTERS FROM THE UNITED STATES, CUBA, AND CANADA By the Hon. AMELIA M. MURRAY. Two volumes in one. New-York: G. P. Putnam & Co., 321 Broadway. 1856.

THE defects of this book in respect of grammatical and rhetorical propriety, are those which will first attract attention, because they are equally glaring and unexpected. Its want of accurate and useful information on many of the subjects of which it treats, the palpable deficiency which it shows of insight and appreciation wherever the peculiarities of American society are touched by the writer, will leave a deeper impression of its worthlessness on the minds of thoughtful and discerning readers; while the moral insensibility or obliquity which it shows, whenever the writer approaches the question of Slavery in this country, will call forth the most emphatic reprobation from all who are not precommitted to the interests of the master against the bondman. It has the air, in this latter regard, of having been written to justify or illustrate some preconceived theory, rather than of having been suggested for the first time by what the writer saw in this country. And even as thus interpreted, it is as surprising as it is superficial.

That a person trained from infancy to regard the colored race as but little removed from the level of monkeys,— incapable of self-culture, and ordained from the outset to be serfs and bondmen—that such a person should retain some impression from these early and rooted prejudices in later years, and should even utter them in speech, or perpetuate them in print, is not amazing. We may mourn that it should be so, but it does not strike us as altogether unaccountable. But that a person of decent education abroad, who might have heard at least, whether she ever did hear it or not, from the lips of colored men in England, an eloquence more forcible, lofty and moving than is usually heard in the House of Commons, or the best pulpits of the Establishment, who might have read stories of their own sufferings traced by the hands of colored men, in comparison with the facile and vigorous rhetoric of which her own finest writing is tawdry trash—that such a person, coming to this country in mature life, should be content to catch up and echo these wretched calumnies which a respectable Southerner would hardly stoop to use, is passing strange. If some inveterate politician, whose heart has been hardened by all manner of chicaneries till he has no god left but the dual divinity of the Bag and the Belly, maintains that the cabin and the corn secured to the slave by the very avarice of the master, is a sufficient compensation for the manifold spiritual assaults which the latter suffers, for the denial to him of the Word of God, of the Family-institution, of all marital right, and all parental authority, of all chance of mental and moral development and advancement—we are sorry at the sight, but not amazed; nor, even, when some soft-hearted American divine, whose soul has been intoxicated by Southern hospitalities, falls in with the politician in this train of thinking, and preaches the same sublime doctrine from his pulpit. But that an English woman, the daughter of a Bishop, and the relative of other men eminent for learning and piety, who ought herself to be above such a selfish and sensual philosophy as is involved in the foregoing, should resolutely reaffirm, with feminine vehemence and shrillness of assertion, the same despicable doctrine, seems to us among the strangest of phenomena.

But once entered upon the race she lets no one outstrip her. She sees the monkey in the face of every colored baby tumbling before the cabin. She is delighted at the comfortable 'quarters' prepared for these useful and docile monkeys, by the kindness of those to whom Providence has committed them. She admires the 'calm and statesmanlike wisdom' of all the Hunker politicians who are for upholding and extending this patriarchal system; and of course is disgusted at the ferocity and fanaticism of those who would remove it. A minister of Christ at the South, defending the laws which assume that men are brutes, and which then do their utmost to make them such, seems to her among the sublimest of spectacles. And one cannot but feel that if she had only been so favored of Providence as to have seen a slave-auction, followed by a public slave-whipping, at Charleston, she would have bowed down to the auctioneer and the whip-master as to veritable and demonstrated Successors of the Apostles, administering each a true sacrament by their "laying on of hands."

How far the woman's social position may help to propagate her theories in England, we cannot of course conjecture. But for American readers we must say that if one of our country-women had written such a mass of irredeemable trash about the social customs of England, and the few 'distinguished men' whom she met there, and then had defiled her pages with such a selfish and despicable commentary on the condition of the laboring classes in England, no former position, and no efforts of friends, could save her from contempt. The only thing Miss Murray seems fully to understand is Botany. In this she is evidently quite at home. And one cannot help feeling that if she were constrained to do in a figure, what the ancient king was compelled to do literally, 'eat grass [i. e., stick to Botany] until seven times,' it might be for her soul's health.

SERMONS OF REV. REUBEN TINKER, late Pastor of the Presbyterian Church in Westfield, N.Y.; with a Biographical Sketch, by M. L. P. Thompson, D.D., Buffalo, N.Y. New-York: Derby & Jackson, 119 Nassau street. 1856.

THE subject of this sketch, and the writer of the sermons which follow it, was widely known among the churches, as a man of singular vigor and originality of mind, of great devotion to his Master's work, and of 'an excellent wit.' The peculiarly racy and humorous tone of his mind made him always noticeable as a speaker and a writer, and those who had once heard him, or who had met him in social intercourse, did not easily forget him. At the same time he combined a singular simplicity of character, and great fervor of piety, with his unusual mental gifts; and was always ready to labor and to sacrifice in the Master's cause.

The Sketch of him here published has been prepared by an affectionate and appreciative hand, and graphically portrays the prominent features of his character and career. The Sermons which follow it are very characteristic; quaint in style sometimes, not as fluent and facile as many others, but full of the matter, and very quickening and suggestive. As a memorial of Mr. Tinker, the volume will be highly prized by all who knew him; and the quality of its contents ought to secure for it a sale that will make it more widely useful.

Shipwreck.—A correspondent writes us a painful account of the wreck of a schooner on her passage from Hampton Roads, Va., to New-London, Ct., by collision with an iceberg off Old Field Light-House. The vessel quickly sank, but touched the bottom before her mast-heads were under water. The steward was washed from the wreck in a few moments after the accident, but the captain and crew succeeded in taking refuge at the mast-head. The captain, overcome by the cold and the exhaustion of his strength in clinging to the mast, maintained his difficult position only a few hours, and fell into the sea and was drowned. The crew were so fortunate as to survive the night, and in the morning they were rescued by a yawl from the light-house, the keeper of which observed their disaster from the shore. The masts and rigging to which they clung were bloody with their sufferings. The schooner was called the Dorchester, Capt. Lewis.

[*Continued from page 2d.*]

SPECIAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Thursday Morning.

At the prayer-meeting Dr. WYCKOFF presided. The Board met at nine o'clock.

Rev. Dr. PORTER opened the meeting with prayer. The minutes of yesterday were read.

HARVEY ELY, Esq., wished to be considered as dissenting from the Report of the Committee which reported the resolutions now under discussion.

On motion of Rev. Dr. STEARNS, of Newark, the Prudential Committee were authorized to change the time of holding the annual meeting of the Board.

Dr. RIDDLE introduced an amendment to the second resolution, so as to declare that the preaching of the Gospel *in its various methods*, is the grand instrumentality for the conversion of the world.

SPEECH OF REV. A. C. THOMPSON.

Rev. A. C. THOMPSON wished to make a few statements,—simple statements, as it would seem that there had been misconception in regard to the action of the Deputation. It has been insinuated that the Deputation had fixed plans in reference to this matter before they arrived in Ceylon; that the plan of these changes was sketched in the Missionary House at Boston,—made known to the Deputation before they went, and carried out by them in their visit. In reply to this it will only be necessary to say that the condition of things in Ceylon was not so far known to the Prudential Committee before the departure of the Deputation, that they could lay down such a plan. The Committee, it is true, thought that something should be done, but they knew not what. There had been nothing communicated either by the senior member of the Deputation or by letter, which was calculated to arouse the fears of the mission. The reason why the letter from Dr. Poor is introduced into this Report of the Deputation is that it belongs historically to the narrative. (Mr. THOMPSON read an extract from Dr. Poor's letter.)

Dr. POMROY interrupted Mr. T. to say one word in reference to a supposed connection between the proceedings of the Deputation and the paper which was read at Hartford, on the instrumentality for the world's conversion. The impression was prevalent that the matter was fully matured, cut and dried, before the Deputation went abroad. There was no connection between the Deputation and that paper. The topic of the paper was not even suggested by any one at the Missionary House. I told Dr. Anderson that I thought of writing such a report. He replied that he saw no objection, provided it did not commit the Board on either side of the question. I think that he never saw the report till he was in India.

Dr. ANDERSON. I never have read it, to this day.

Mr. THOMPSON. Owing to the pressure of my business since my return, I have never read that report to this day. (Mr. THOMPSON continued to read extracts from the correspondence of missionaries, since the return of the Deputation, in which they express their full confidence in and affection for the Deputation. He read also an extract from the speech of Mr. Mervin, one of the alumni of Batticotta Seminary, at the meeting of alumni referred to by Mr. Poor, and which expresses gratitude for the schools as a means of educating native so that they can obtain positions under the Government.) There are still common schools in Jaffna, numerically there are as many as there were last year or year before.

Those of my friends who have been in India will remember the beauty of that chief of trees, the *Palmyra*. I was myself particularly struck with it. It rises, a tall, straight shaft, perfectly erect, sometimes to the height of sixty feet, beautiful and inspiring, and its top is crowned with a tuft of graceful plume-like leaves. Its appearance is graceful, striking, beautiful beyond description. Just such has seemed to me, the missionary preacher,—conspicuous, erect, noble. Now sometimes we find that in the top of a palmyra tree has been dropped a seed of the *Banyan*; and it grows and sends its shoots upwards and its roots downward, checking the growth of the tree, entangling it, and unless prevented, becoming one vast creeper. It bears no fruit. It is comparatively worthless,—it is a huge unsightly vegetable serpent. Now it seems to me that this school system or any other similar system on missionary ground, is liable to become just such an overshadowing and entangling growth. (Applause, promptly checked by the President.) Mr. THOMPSON read further extracts from letters of missionaries, in support of the action of the Deputation. There was no overshadowing influence exerted by them; there was no dictation exercised; the instructions of the Prudential Committee were always presented in explanation of the authority of the Deputation. There was no dictation. There was no effort to overshadow. Our aim and effort continually was to coöperate with the missionaries. I can allow no imputation on the religious character of our intercourse with the missions to pass, without saying that it grieves me. Allow me to say, also, that these brethren and sisters who are sent out to the missionary fields are persons of independence of character. They have opinions and dare to express them. The Prudential Committee can't send out persons who are capable of succumbing as these brethren are accused of doing. It should be remembered that they are white men of the North; that they are like the boulders from the icy North which you find scattered on the extreme Southern shores of the tropics; they are chippings of the old block; you can trace the granite in them; and it is not in the power of a tropical sun, withering as its effect is, to transform men from New-England into such characterless things as we are told these missionary brethren are. They are not Anglicized; they are not Scotticized; they are not Germanized; they retain their own character and opinions still. Undoubtedly the Deputation had influence. I trust that this Board is not capable of sending out a Deputation that should not have an influence; I trust they could not elect a Secretary nor a member of their Prudential Committee who should not have an influence and exert it. Am I not mistaken in supposing that this is no misfortune? in supposing that it is no calamity if the Board has in its service as Secretary a man who has been for thirty years in the accumulation of a large experience, and who has now an influence, and a weighty influence to exert?

Mr. THOMPSON proceeded to defend the action of the Deputation in starting on their mission without waiting to consult the Board at their annual meeting, and read further extracts from letters expressing the good feeling of the missionaries toward the Deputation. It was not necessary, he said, for him to remind the Board that those who succeeded these opinions and passed these resolutions were honest, Christian men and women. Neither was there any want of deference on the part of the Deputation to the feelings of the elder missionaries. We were studious in our regard to the elder members of the mission. It was not without tears that I—that we—spoke to them in relation to this matter, in view of their long experience. In regard to that dear sainted one whose memory we can all entertain as that of a father,—we were not regardless of his feelings and the opinions he had so long been known to cherish. I had especial reason to remember and regard his opinions. The first Sabbath after his return to this country on his last visit, Dr. Poor preached in my pulpit, and never, never shall I forget the counsel and the words of comfort and encouragement which he gave at that time. And on my arrival at his home in Ceylon, where I had hoped to meet him, my own heart suffering from my grief at the loss of a hoary-headed father and mother, whose memory I venerate, I plucked a marjosa leaf from the tomb of that beloved brother, intending to send it, as I still intend to, on my return, to my brother from New-Jersey, (Rev. D. W. Poor) as a token of our common affliction. When I arrived, exhausted in body, I lay down on a sofa to repose, and was told that I was lying on the same couch where our venerated friend breathed his last, shouting "joy, joy, hallelujah," and then went to glory. Never, never, till I am permitted once more to shake hands with that dear old man in heaven, shall I forget the influence which I received from those associations, visiting the scene of his labors and lying where he breathed his last. And I can tell my brother from New-Jersey, that his father had if possible more influence on the Deputation and the missions from the weight of his known opinions, than with all his logic and earnestness he would have had if he had been still alive.

Mr. THOMPSON read further extracts from missionaries, one of which contained an expression like the following: "We seem now to have got fairly on the right track and to be going with railroad speed." One of the English missionaries, (Mr. O'Neil,) after the changes had been made in their schools, excluding the English language, etc., was one night dragged from his bed, his house having been broken open, severely wounded, beaten, and left for dead. The perpetrators of the deed could never be convicted, from want of sufficient evidence. His fellow missionaries, however, have no doubt that one of those principally concerned in the matter was a man who had been one of their native helpers. That is a fact sufficiently suggestive. The tone of letters received since the return of the Deputation indicates that the missionaries are of the same mind as when the changes were adopted, and a little more so.

Mr. THOMPSON read an extract from a leader in the *Friend of India*, a newspaper which stands in the same relation to the press of India as the London *Times* to that of London. The extract strongly compliments and approves the deputation.

Dr. RIDDLE inquired if the article was editorial.

Mr. THOMPSON knew nothing to the contrary, and supposed it was.

Dr. RIDDLE remarked that the *Times* was in the habit of inserting leading articles on important subjects, as editorials, for a remuneration.

Mr. THOMPSON proceeded to remind the Board that the visit of the deputation was far from being a pleasure jaunt; that it required no small self-denial to break up a family and travel in an unhealthy climate for a year; that twice when within sight of the Pyramids they did not turn aside to visit them; nor did they spend time to visit other objects of still greater interest.

He concluded his address (which had occupied about an hour and a half) by a warm and eulogistic reference to the government of this American Board, the Prudential Committee, the Secretaries, and to the faithfulness and excellence especially of the senior Secretary and member of the Deputation, Dr. Anderson. He alluded also to the pleasure and interest of their meetings with the missionaries. They were joyful and refreshing occasions. When he concluded Rev. Mr. Poor got the floor, but yielded to Dr. ANDERSON, who had come to this meeting with a firm determination to say nothing except to present the report of the deputation. He felt that sooner or later, in every controversy, truth would come to the surface unless prevented by those who were its friends. He thought, therefore, that if he had grace on this occasion he would say nothing. But the allusions made in letters read at this meeting last evening, to the effect that the deputation took pains to let the missions know that they would do as they pleased about this matter, and that if the missions did not consent their supplies would be cut off, had grieved him and gone home to his heart. Since I have learned (continued Dr. A.,) the source whence I suppose those allusions to have come, I am not at a loss how to account for them. I say here that there is no foundation for them, and that I don't believe anything that can affect the kindness, integrity, and truth of my missionary brethren. I am not such a fool as to say any such things to the missions. I simply went to present the subject to them in a clear, reasonable, business-like manner. This is all I have to say.

Rev. Dr. RIDDLE quoted the following paragraph from the instructions of the Prudential Committee to the deputation: "At present it is the strong persuasion of the Prudential Committee that *no school can properly be sustained by the funds of the Board in which the vernacular is not the grand medium of instruction*; and the deputation will not feel at liberty to do anything contrary to this persuasion without very conclusive reasons." Dr. Riddle said that the inference from this paragraph naturally was that if the missions should adopt the one course they could expect to be supported; otherwise they could not expect to be sustained by the Prudential Committee. In 1854 the committee sent a similar notice to the Syrian mission; that if a certain course in regard to schools should be adopted, they could rely on being supported; otherwise, (the committee felt themselves constrained to say,) their support must be withheld. This statement can be authenticated by the documents of the Prudential Committee if necessary.

REMARKS OF REV. MR. POOR.

Rev. Mr. POOR. I wish it to be understood that I have no personal issues to contend for in this matter. I have known Dr. Anderson for many years past to respect him and love him. I can say the same also of the other member of the Deputation, (Mr. Thompson,) though I have not known him for so long a time. There are no personal issues between myself and them or between myself and the Board. I feel an interest in the matter, it is true, and have found occasion to take a bold and prominent position in regard to it. From the extracts from letters which I have had the honor to communicate to the Board at this time, and from my whole long and intimate acquaintance with the matter under discussion, it will be seen that I have abundant reason to feel an interest in it. And I should be false to all my early feelings and associations and recreant to the nature which God has placed in me, if I did not. But I hope that all suspicion of personal issues, on my part, will be waived and set aside. I must ask permission to take up somewhat in detail, the points presented by the junior member of the Deputation, (Mr. Thompson.) In the first place he puts in a direct disclaimer of having any plan, in reference to the changes, fixed and matured, before the Deputation started on their mission. Now it is plain from the correspondence which I presented last evening, that it appeared to the missionaries, whether correctly or not, that they had such a plan. But I have yet more evidence on the subject. An ex-president of one of our New-England colleges told me that one member of the Deputation informed him, before going to India, that he was about to visit the missions for the purpose of making changes of this nature. I have other testimony which I could present if necessary. It is, to be sure, a matter of question whether all the little details of the plan were considered and matured and determined on before the Deputation sailed. But the general plan was fixed on before they went out, and so the missionaries understood it, and felt great anxiety on that account. My father's anxiety, especially, was wrought up to the highest pitch; and I have no doubt that the deep fears and the anxieties of his mind prepared his physical system for the grasp of the disease which finally prostrated him. It is plain that there were two matters in which the feelings of my father's heart were deeply interested; one was the system of village churches; and another was the wish that the school system might be enlarged. In relation to one of these subjects he found himself opposed by the junior members of the mission, and he found the Secretaries too, and the Prudential Committee operating on the minds of the younger members of the mission against the schools. It was in the hope, in view of all these things, that the Deputation after visiting and making a careful survey of the field might find reason to alter their opinions and coincide with his,—it was in this hope, though with many fears, that he wrote to them the letter quoted in the report of the Deputation, in which he encourages them to come on.

One thing more,—in reference to the document read at Hartford. That grew out of certain conferences which were held here between Dr. Duff and other missionaries, and the Prudential Committee. Now, it has been said that Dr. Anderson was about to go to India to counteract the influence of Dr. Duff. It seems, therefore, that a common sentiment produced that document at home and the visit of Dr. Anderson abroad, although there was no actual collusion between them.

Now it has been said that the Seminary at Batticotta was not destroyed and that Mr. Spalding recommended its suspension. But a report on the condition of that Seminary written only a short time previous by my father and Mr. Spalding, recommended, not that it should be destroyed, but that it should be manned by an increased force. Now it is plain that so great a revolution could not have taken place in Mr. Spalding's opinion in so short a time, without some weighty reason to produce it. That weighty reason was that the Seminary had been so crippled by want of men that it was best to suspend it and start afresh. Mr. Hoisington and Mr. Mills who had succeeded my father were at home. Mr. Hastings went into the Seminary against his own feelings and of course was ready for its suspension. What then, under the circumstances, could the missionaries recommend, except that the Seminary should be for a time suspended? It was a matter of necessity. But, before we approve of the abandonment of the Seminary, let us ask if its friends and patrons, those who endowed it, were consulted. Mr. Poor read an extract from a speech by Mr. Merwin, a graduate of the Seminary, at its alumni meeting, who recommends that the schools be not given up.

Mr. THOMPSON interrupted to say that that same young man now devotes a part of his income to the construction of heathen temples.

Mr. POOR was very much surprised and pained if that was the case. It is claimed that many have left the mission service and gone where they can get higher salaries, under government and elsewhere. Sometimes they are compelled to do so. I can instance one man at least, my old playmate MARTIN, who was driven into Government service against his will. He was so trammeled and rendered uncomfortable, and, as it were, kept under a hatchel in the mission service, that he was forced, against his will, to accept a position and salary under government. Persons may visit the mission, and look upon the surface and to some extent below the surface, but yet they are not able to understand and observe all the complicated machinery which is at work and all the thousand secret springs which are exerting their influence.

I believe that however much the Deputation may disclaim having intentionally exerted an overshadowing influence on the mission, and however much they are unconscious of it, they must concede that they did exercise such an influence.

Mr. POOR proceeded to read extracts from letters to support his position, but was interrupted by Dr. WORCESTER who wished to know if the writers of those letters expected that they would be made use of in this way.

Mr. POOR did not know. He had consulted with many judicious friends of the Board who had advised and urged him to read them. There have been letters read here on one side of the question which say that the proceedings of the deputation are all right. I have these letters in my possession which say the contrary—that everything is deranged. It is very easy to publish a compliment. Compliments hurt no one. It requires boldness to publish a censure. Yet it must be done.

The letters read by Mr. POOR contain expressions like the following: "I was expecting to oppose the deputation in the meeting, but when I got there I found all my guns spiked." Of course, said Mr. Poor, when they heard the arguments of the deputation and saw that the matter was to be carried through, they said that they would maintain an acquiescence in them as far as they could.

Dr. TODD inquired whether these men who at one time were such hatchels that they drive away young men from the missions to stations under Government, and who at another time were such sycophants that they could not have an opinion of their own, were the same persons?

Mr. POOR.—They are not.

Dr. TODD.—You said there were some men in the mission who were so disagreeable—such hatchels—

Mr. POOR.—I did not say that they were hatchels. I said that the young man referred to was so trammeled, and, as it were, under the hatchel, that he was obliged to leave the service of the mission.

Dr. TODD.—Very well, then, these men who held the hatchel, (laughter,) are so disagreeable that one young man is driven away from the mission. Now this is oppression, persecution. At another time we find men who are such sycophants in the presence of the deputation that they cannot have a voice of their own. Now,—

Dr. BACON.—Mr. President, I rise to a point of order. Dr. Todd is trying to interpolate a reply to Brother Poor in the middle of his speech.

Dr. HICKOK put the same question which Dr. Todd had put, but in a milder and more respectful form.

A VOICE.—I should like to hear all the particulars of the case in reference to the native brother who was compelled to leave the mission.

Mr. POOR.—I presume that Mr. Hoisington or Mr. Mills, if called on, will at the proper time give the particulars of the case in regard to the native brother, MARTIN.

Mr. POOR was allowed to proceed. Now here we have a statement; there have been so many conversions—so many native preachers have been educated—so many have gone to the government service, and so on; therefore the mission schools have proved a failure. *Quod erat demonstrandum.* The case of my old playmate Martin is an instance in which personal matters and not any disregard for the missions drive men into the government service against their will. Even admitting that they went there willingly, what then? One of my old associates in Andover Seminary is one of the most active and thorough infidels in the country. But shall we therefore do away with that institution?

Once more—in regard to the complimentary resolutions quoted here, as being adopted by the missions. I have no doubt that the brethren in adopting them meant all they said. They are expressive of the kind feeling of the missionaries towards the deputation personally. If they are taken as an indorsement of the proceedings of the deputation, they contradict the opinions of some members of the mission as already expressed in other ways. They were not meant to bear such a construction.

Mr. POOR proceeded to reply to the statements of Mr. Thompson, and made explanations of the reasons why the missionaries quoted by him wrote as they did, and what construction was to be placed on the extracts read. He concluded as follows:

It is plain, I trust, that if I have taken a very bold and prominent part in these discussions, it has not been done without much anxiety, thought and prayer. I have been written to by my friends, and urged again and again to write about the matter in the newspapers. I have replied that I would wait and discuss the matter here. If it is not settled by you here, it will be chafing continually, and will cause a great deal of irritation. I have thought it best that the whole thing should come out. I, for one, should be glad to see the whole question harmonized so that the Board could go on in a firm, forward, steadfast course. I am deeply interested in the Batticotta Seminary and in the mission schools. My whole early associations and training are in connection with them. I was intending to return to them. I am not here, holding the position that I do, by my own consent. I am here against my own thrice-repeated offer to go back. I am here against the dedication of both father and mother to the missionary service. What can I do, what should I do, in these circumstances, but sustain to the best of my ability and with all the advantages of my position, the system to which I am so attached and which my father so supported? Bear in mind, too, that there was not a returned missionary in the country who did not disapprove of this whole thing. Most of those missionaries who are on the ground are younger men than I, and you don't take my opinions here unless they are supported by those of others. But this is not a question of numbers. It is a question of character and of experience. Are this Board, with all their sage members in conference here, to say that these young men shall make these important changes alone? Shall we not say to them, "Wait! you are young; you are inexperienced; we will advise you"? These are young men; they would not be trusted to reconstruct a single college in our country. Are they to go into the foreign field and revolutionize a whole system? We heard it said here, yesterday, that one year was sufficient time to acquire the language. I never was more astonished in my life than at that statement. Why, there are men who have been in India for six or ten years who have not yet acquired it. I could tell you many anecdotes, some of them very ludicrous, of mistakes made and difficulties met with by those who have been there a number of years. On one occasion a missionary was conversing with a group of natives, who were listening with great apparent attention and interest to his statements. After he had finished what he had to say, however, he was greatly surprised and taken aback at the request of one of them: "*Now, Sir, will you be so good as to state that in Tamil?*" (Great laughter.) I am reminded, in view of the whole matter, of a story I have heard from my father. There was a poisonous plant near a missionary's house, which he wished removed, and accordingly he directed one of the natives to dig it up. The native went to work, carefully and slowly, digging about the plant with a hoe delicately, and not disturbing the leaves. The missionary, impatient of his slowness and apparently needless care, himself took the hoe, and worked with Yankee thoroughness and heedlessness, grasping the plant with his hands, and removing it in a short time. On the morrow, however, it was found that the missionary's hands were swollen and disabled from the effects of the virulent poison which had issued from the bruised leaves. The moral of the story was, both to the missionary and to us—"*The natives know a little more than you do, sometimes, yet*—WAIT!" (Laughter.)

REMARKS OF DR. BACON.

Rev. Dr. BACON obtained the floor. He said that he did not wish to make a speech for himself, now, though he wished to do so by and by. He wished to make a speech for some one else. He wished to read a letter from a missionary who was not present. A communication was put into my hands (said Dr. B.) by this missionary from the Syrian mission—a man still young in years, but old as any of us in Christian honors, and gray from old age prematurely brought on by labors and sufferings in the cause of Christ.

This paper was understood to be written by Dr. DE FOREST, of the Syrian mission. It was long and very ably written, and was listened to with most profound interest and attention by the assembly. It was the request of Dr. De Forest that the paper should not appear in the reports of the proceedings of the Board, and for that reason our reporter refrained from taking notes of it. The following abstract, however, appears in the correspondence of the *N. Y. Times*, and we transfer it to our columns. The paper commences with a quotation from the letter sent by the Prudential Committee to the Syrian mission in 1854, and which was referred to by Dr. RIDDLE:

"Dr. DE FOREST says a communication was received at the Syrian mission from the Prudential Committee of the Board, which announced that unless the Female Seminary at Beirout was made *strictly Arab*, the Committee would feel bound to withhold the means of sustaining that institution upon its present scale. A letter from Dr. Anderson, dated July 5, 1854, says: 'Why should the female pupils learn the English language? It will but tend to disqualify pupils for the posts the prospective demands of which alone justify the expenditure.' When in Syria, Dr. Anderson reiterated that the Prudential Committee would withhold funds if English were taught. The Committee seemed to consider that the desire of the Arabs to acquire the tongue was altogether morbid, and the incentive which led to it altogether worldly; apparently forgetting the proverb, beautifully expressed in the Arabic, that 'while we seek the oyster we may find the pearl.' A converted wealthy Damascene removed his son from a Jesuit school, where he was learning French, in order to place him in an Irish establishment, where he could be taught English. English opens inexhaustible treasures of wisdom, and the heathen mind begins to understand that it is so. In Beirout, a large number of native youth have already become infidel, from reading Voltaire, Rousseau, and the school they represent, in French.

"The Deputation of the Board allowed a certain portion of the male students, under the care of the American missionaries, to learn the rudiments of English, but the females, with a despotism truly Oriental, were deprived of this boon.

"The condition of the native literature has been improved by the infusion of religious works in English, chiefly volumes from the American and London Tract Societies. Nor has the substitution of these works for the imaginative, licentious literature of the country, at all disqualified women from becoming partners of ministers of the Gospel. Yet the Committee declared the merest American common school education too high for the Arab girl. One native girl, whose English reading was confined to the *Day Spring* and the *Child's Paper*, was heard to exclaim, 'I am glad that I have got the language in my head, and the Committee cannot get it out!' [Laughter.] Another woman, married, was seen on Mount Lebanon, rocking a cradle—a vernacular cradle, by the way—[renewed laughter] swung by ropes from the rafters, and helping her husband in comparisons of an Arabic Bible and an English reference Bible. Her woman's wit often suggested new phases in which an English word might be adapted to the Arab idiom, and she was delighted to be able to assist her husband. On one side of their plain apartment were a few book-shelves. They contained a curious medley—Webster's Dictionary, unabridged; Edwards' Works, complete; Calvin's Justitius; Bunyan; Barnes' Notes on the New Testament; Sunday-school Union publications; the Yale Course of Mathematics; and a number of volumes in Arabic."

Dr. ANDERSON rose to explain. He had visited the Syrian mission as a deputation in the year 1844, and previously in the year 1819. His present visit, however, was not as a deputation, because Mr. Thompson was unable to accompany him. He expressly told the members of that mission that he came with the power of talking to them, and of advising, but that he had no *authority*.

Rev. Dr. WM. ADAMS obtained the floor, but gave way for a recess till three o'clock.

Afternoon Session.

The Board reassembled at three o'clock.

Dr. ADAMS having the floor, spoke as follows:

I have been looking at this affair as a pastor. For the most part, I agree with the proceedings of the Deputation, but there are some issues in which I express my confident conviction that they were in error. I think that this fraternal discussion will be for good. I think the matter is much better discussed in this way, and much safer, than if it were left alone. You take a very little powder and ram it down hard in the barrel of a musket, and it has great explosive force. But you may take a great quantity and scatter it loosely, and it explodes without harm. I think the effect of the discussion will be good. I am what Coleridge calls an inveterate hoper. Another thing at which I rejoice is that now I have a new lever with which I may address and appeal to those over whom God has placed me as pastor, on behalf of the Board. The real reason, as it has appeared, why we are in these embarrassments is, as Mr. Winslow says, because we are "too poor to send the means and too stingy to send the men." Now, I remember some years ago some of the missionaries returned home to tell us that from want of means, they had been obliged to disband their schools, and to suspend this very Batticotta Seminary. I well remember, Sir, the tears which accompanied the appeal then made, and the thrill which went through the churches at the announcement of the disbanding the schools and sending the children out as lambs into the midst of wolves. If I remember aright, Sir, in addressing my own people on the subject I made use, among other images, of some such illustration as this: a man is shipwrecked and finds himself left upon the vessel alone, the boats being already filled and pushed off. He jumps into the water, asks to be taken in, but is refused; in his despair he grasps the boat with one hand, and it is severed from his wrist by a hatchet; he puts out the other and that too is cut off. And now in the extremity of his despair, when he can help himself no longer, he holds up both his bleeding stumps, and they appeal for him not in vain. So it will be here. The amputating knife of retrenchment will prove an appeal which cannot be resisted. I think I see before me one pew of lay brethren who would themselves, I think, support the reëstablishment of the Batticotta Seminary, if it were necessary. I think that if an appeal were made to our churches in behalf of that Seminary it would meet with a hearty response. I remember that at the meeting of the Board in Newark, twenty years ago, this very topic was under discussion, and we had up the question of the meaning of that word κηρύσσω. In reference to that I am disposed to defer to those judgments which are founded on the precedents of the apostles. I think that the book of Acts is great authority, and I find that preaching there, is not what we understand by preaching now, that a man in a black coat should stand up at half-past ten o'clock in the morning, and then again in the afternoon, and perhaps again in the evening, and read an elaborate, written discourse. Any means of spreading the news of the fact that Jesus Christ came into the world to save sinners, whether by the voice, by the printed type, or by schools, is *preaching*. Do you think that noble apostle to the Gentiles, than whom there never was a more accomplished preacher, would, if he were with us now, discard our schools and printing press? Do you think that if he were again to pursue his dangerous voyage across the stormy Adriatic, he would prefer to go in a water-logged old vessel, and not in one of our modern steamers?

Dr. ADAMS proceeded to remark that we should feel the utmost confidence in our executive officers. We need them; as soon as we gather ourselves together for a work of this kind, we need a head, hands, an organization. If there is any person to whose judgment I would defer, in relation to this subject, and for whom I have the utmost regard and confidence, it is the esteemed brother who undertook this long and perilous voyage and a year's absence from his home for the sake of this work. Thirty years of labor at home given to the study of Christian missions is no inadequate and improper preparation for a mature and safe judgment on this subject. I believe that it is possible for the Prudential Committee to form opinions in relation to this matter such as we can't, because we have not their opportunities for doing so. I am willing to defer to their opinion; even if they are not on the ground they are competent to form opinions. The best exponent of the American system of government—one of the best and oftenest quoted, I believe, after that of Jay and Hamilton, was written by a foreigner—De Tocqueville.

Dr. A. paid an eloquent tribute to the character of our missionaries, mentioning Eli Smith the first Arabic scholar in the world, Meigs, Dwight, Byington, Goodell, Kingsbury, not to speak of those who are present with us. Are there men any where, whose judgments can be trusted on all subjects as well as theirs can be? I remember that at the meeting at Hartford we discussed another subject, and, in a resolution which I had at that time the honor to offer, I proposed that as the facts of the case were yet in an inchoate state, the matter be referred to the Prudential Committee and to the officers and missionaries of the Board "in whom we have the fullest confidence." I never have changed my opinion as to the propriety of that course. I still have confidence in them. I believe that they know more about these subjects than all the rest of us put together. I hope that we will make to them again an expression of our confidence. To me there was something a little ludicrous in the catechetical exercise which was gone through with, here, yesterday; and I could not help being reminded of the fable of the ant which found itself on the back of a great elephant, and which, looking about on the small surface which came under its own limited observation, commenced to reason from the phenomena of the hide to the animal's internal organization. (Laughter.) Now, I say that it is incumbent on us to express our utmost, renewed confidence in the opinion of our missionaries at the different stations.

There is one thing more; and that is the topic of the use of the English language—a topic which has not been made prominent as yet. I could not help thinking that the question put yesterday—"whether there was any means of Christianizing a language besides Christianizing the people who speak it?"—was a little jocose. In order to my understanding of a word, that word must express an idea which already exists in my own mind. Our labor is by the use of natural language to convey an idea into the minds of other men. When the idea is once conveyed to their minds, then the language afterwards used to express that idea is inessential. I remember that Dr. Hoffman once told me that the English language was the *sine qua non* of education; and why? Because the English language is so rich in theological knowledge and literature; a language in which a vast amount of theological knowledge is treasured, as insects are sometimes embalmed in amber. It is the language in which Baxter wrote, and Edwards preached and Payson prayed. The German may be more rich in heterogeneous lore; the French in scientific precision; but the English is the one most valuable to us. Yet, I would leave this subject also to the judgment of the missionaries; I would express in regard to this matter, also, the utmost confidence in the Prudential Committee and in the missionaries of the Board, and I would leave it their broad discretion. My own opinion is, that the learning of this language is of great importance to the educated teachers of the schools. I think that the more languages you teach a man, the oftener you reduplicate the man. I believe the English language should be taught to those who are educated for teachers. It is more important to them than Greek or Latin is to us. They ought to know it, that they may find its treasures are as rich

"As old Pactolus with its sands of gold."

I should like, Sir, to see a resolution presented which should express our thanks to God, for the safe return of our beloved brethren of the Deputation; our confidence in the Prudential Committee; our confidence in the American missionaries, for whom I feel so high a respect, (that I almost envy the ardent filial affection of our brother Poor,) and expressing the hope that the Batticotta Seminary will be reëstablished.

HARVEY ELY, Esq., from the committee to whom was referred the report of the Deputation, presented a minority report which is as follows:

The undersigned, one of the Select Committee to whom was referred the Report of the Deputation to the American Board, on their return from the East, begs leave most respectfully to present a minority report thereon: That, while yielding assent to the first three abstract propositions of the Committee, his convictions of duty to his Divine Master and to this Board, its officers, missionaries, patrons, and friends, require him to object, in the most emphatic manner, against any further postponement of the adjustment of the great questions which have now called us together. He cannot speak for New-England—but throughout Western New-York, and at least some, if not all, of the States south and west of it, great dissatisfaction exists, and confidence is, in a greater or less degree, impaired in the officers of our Board, for the reason that important changes which have been made, and which, it seems, were contemplated by the officers in the summer of 1854, were not communicated to the Board at its annual meeting in Hartford that year, nor again at its annual meeting in Utica in 1855. It is most deeply to be regretted that the report on the Tamil Mission was not fully discussed and acted upon at the last meeting. This feeling of dissatisfaction was intensified when the annual report of that meeting was published, WITHOUT THIS REPORT.

Our Board had its origin in the piety and benevolence of Christians; it has been sustained through the blessings of our Divine Master, by the prayers, confidence, contributions and warm affections of thousands of the children of God, of several denominations, in this and other lands. The good it has accomplished, and he trusts, is still destined to accomplish, is far, very far beyond the apprehension of any dweller upon earth. Eternity alone will reveal it. Brethren, if we do nothing else this side of eternity, we must preserve the integrity and enlarge the usefulness of this organization. The undersigned has lived long enough to see that he has unfolded a thousand mistakes, some of a very grave character, but it has not fallen to his lot to find the man who has not made any. He is unwilling to believe the officers of our Board free from some of the infirmities of our common nature. If they have erred in the cases before us, it is due to them as men and Christians to attribute it to their deep anxiety and zeal to carry forward the blessed work in which they are engaged.

The convictions of the undersigned are clear that the Board should not and cannot adjourn till these questions are fully discussed and decided; and he trusts we can ultimately arrive at a unanimous decision upon all the perplexing questions now before us.

By postponing this decision till next Autumn, the contributions and prayers of multitudes of Christians will have been directed into other channels and organizations. While we are discussing theories souls are perishing.

All which is respectfully submitted.

HARVEY ELY.

ALBANY, March 6, 1856.

The report was laid on the table, and no action taken upon it.

Dr. BACON obtained the floor, but gave way to Dr. ALLEN who, when he came to the meeting, came expecting